

Developing an Islamic Creative Economy Model for Shallot Agribusiness: A Case Study of Bima Regency, Indonesia

Mega Oktaviany ^{1*}, Abdurrahman Mansyur ², Arif Sofyandi ³

¹Universitas Gunadarma, Indonesia

²Sekolah Tinggi Agama Islam Sumbawa, Indonesia

³Universitas Pendidikan Mandalika, Indonesia

Email: Mega.octaviany@gmail.com*

*) Corresponding Author

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Abstract

This study examines the development of an Islamic creative economy model within the shallot agribusiness sector in Bima Regency, Indonesia. Using a descriptive qualitative approach, the research applies an interactive data analysis model adapted from Miles and Huberman, based on data collected through observation, in-depth interviews, and documentation. The informants include local government officials, agricultural officers, and shallot farmers in several production centers in Bima Regency. The findings indicate that Bima Regency possesses substantial potential to develop a sharia-based creative economy grounded in its dominant shallot agribusiness sector. However, this potential has not been optimally utilized due to limited product innovation, low technological adoption, weak institutional support, and the predominance of raw commodity sales. This study proposes an Islamic creative economy development model in the form of an integrated culinary industry center that centralizes production and processing activities while adhering to Islamic values. The model is supported by five key pillars: industry, technology, natural resources, organizational capacity, and Islamic financial institutions, both banking and non-banking. The main actors involved include religious scholars, community groups, business actors, academics, and local government, operating within a Quadruple Helix framework. This study contributes to the literature by offering a context-specific development model for integrating Islamic creative economy principles into rural agribusiness development.

Keywords:

Islamic creative economy; shallot agribusiness; rural development; sharia-based industry.

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INTRODUCTION

Regional economic development is increasingly shaped by the capacity of local communities to transform existing resources into sustainable and value-added economic activities. Each region possesses distinctive natural, social, and cultural characteristics that influence its development trajectory and determine the effectiveness of its economic strategies. In the context of contemporary development, the paradigm has shifted from resource-extractive growth toward innovation-driven and knowledge-based economies, where creativity and human capital serve as central engines of economic transformation.

Within this framework, the creative economy has emerged as a strategic approach to development. The creative economy emphasizes the utilization of creativity, ideas, and knowledge to generate products and services with economic, social, and cultural value (UNCTAD, 2008). Beyond its contribution to income generation, the creative economy plays a critical role in strengthening local identity, fostering community participation, and promoting sustainable development practices (Romarina, 2016). However, creativity alone is insufficient to drive economic growth; it requires institutional support, policy intervention, technological adoption, and an enabling ecosystem to translate creative potential into tangible economic outcomes.

In Indonesia, the creative economy has become one of the priority sectors in national development policy. In 2019, this sector contributed 5.10% to the national Gross Domestic Product, reflecting its growing significance in supporting economic resilience and employment creation (KEMENPAREKRAF, 2019). Alongside this expansion, there has been increasing attention to integrating ethical and religious values into economic activities, particularly in regions where social life is closely intertwined with religious norms. This has led to the development of the Islamic creative economy, which combines innovation and creativity with sharia principles.

The Islamic creative economy differs fundamentally from conventional creative economy models by embedding Islamic values such as halal production, ethical business conduct, social justice, and the pursuit of public welfare (*maqashid syariah*). Economic activities within this framework are not solely oriented toward profit maximization but also toward moral responsibility and long-term sustainability. In predominantly Muslim regions, this model offers a culturally relevant and socially acceptable pathway for economic development. Nevertheless, despite its conceptual relevance, empirical studies on the practical implementation of Islamic creative economy models—particularly in rural and agrarian contexts—remain limited.

The development of a creative economy, including its Islamic variant, cannot be separated from the role of government and institutional actors. Community-based creative initiatives require systematic empowerment through human resource development, access to capital, technological support, infrastructure provision, and regulatory frameworks. Without such support, regions rich in natural resources often remain trapped in low-value economic activities, particularly when primary commodities are sold without further processing or innovation.

One of the strategic sectors with significant creative economy potential in Indonesia is horticultural agribusiness, particularly shallot production. National data indicate that shallot production is highly concentrated in several provinces. During the period 2018–2022, ten

provinces accounted for 97.75% of national shallot production. Among these, Central Java, East Java, and West Nusa Tenggara emerged as the three largest contributors, with respective contributions of 29.93% (average production of 531.88 thousand tons), 24.86% (441.78 thousand tons), and 11.41% (202.73 thousand tons). This distribution underscores the strategic importance of West Nusa Tenggara as one of Indonesia's key shallot-producing regions.

Within West Nusa Tenggara Province, shallot production is highly concentrated in two regencies, namely Bima Regency and Sumbawa Regency, which together contribute 77.94% of the province's total shallot output. Bima Regency dominates production with a contribution of 63.79%, while Sumbawa Regency contributes 14.15%, and the remaining regencies collectively account for only 22.06%. This data highlights Bima Regency's central role as the primary shallot production hub in the province. In 2023 alone, shallot production in Bima Regency reached 142,014 tons, confirming its strategic position in the national shallot supply chain (Ministry of Agriculture, 2023).

Despite this substantial production capacity, the economic benefits derived from shallot agribusiness in Bima Regency remain limited. The majority of farmers continue to sell shallots in raw form to collectors, with minimal processing, branding, or quality standardization. As a result, value creation remains low, farmers' bargaining positions are weak, and opportunities for income diversification and employment generation are largely unrealized. This condition reflects a structural problem commonly faced by agrarian regions, where high production volumes do not necessarily translate into improved community welfare.

From a creative economy perspective, shallot agribusiness in Bima Regency holds considerable potential for downstream processing and product innovation, particularly within the culinary sector. The transformation of raw shallots into processed products can significantly increase economic value, expand market access, and create new employment opportunities. When integrated with Islamic creative economy principles, such development can further ensure that production processes, financial mechanisms, and business practices align with the ethical and religious values upheld by the local community.

Bima Regency is a predominantly Muslim region, where religious values are deeply embedded in social and economic life. This socio-cultural context provides a strong foundation for the development of a sharia-based creative economy that aligns economic activities with Islamic norms. However, the absence of structured development models, limited institutional coordination, low technological adoption, and insufficient human resource capacity have constrained the realization of this potential.

Although studies on creative economy development and agricultural production are abundant, research that specifically examines the integration of Islamic creative economy principles into rural agribusiness—particularly in high-production horticultural regions—remains scarce. Existing studies tend to focus on urban creative industries or on agricultural productivity without adequately addressing value-added processing and sharia-based development frameworks. This gap highlights the need for empirical research that bridges Islamic creative economy theory with agribusiness practice in rural contexts.

Therefore, this study aims to analyze the potential development of an Islamic creative economy within the shallot agribusiness sector of Bima Regency. The study seeks to identify existing

challenges and opportunities, examine the roles of key stakeholders, and propose a context-specific development model that integrates creative economy principles with Islamic values. By doing so, this research is expected to contribute to the literature on Islamic creative economy and rural development, while also providing practical insights for policymakers and local stakeholders in designing sustainable, value-oriented agribusiness development strategies.

METHODS

This study employs a qualitative descriptive research design to explore and analyze the potential development of an Islamic creative economy within the shallot agribusiness sector of Bima Regency. A qualitative approach is considered appropriate due to the exploratory nature of the research, which seeks to understand social processes, institutional roles, and value-based economic practices embedded within a specific local context. Rather than measuring causal relationships quantitatively, this study aims to capture meanings, perceptions, interactions, and practices related to the integration of Islamic values into creative agribusiness development.

The descriptive qualitative design allows for an in-depth examination of existing conditions, stakeholder dynamics, and development opportunities, which are essential for constructing a context-specific development model. This approach aligns with the study's objective to propose a conceptual and practical Islamic creative economy model grounded in empirical findings rather than statistical generalization.

Research Location and Context

The research was conducted in Bima Regency, West Nusa Tenggara Province, Indonesia. This location was purposively selected due to its strategic role as the largest shallot production center in the province, contributing more than 60% of provincial shallot output. Bima Regency represents a relevant case for examining agribusiness-based creative economy development because of its high production capacity, strong agricultural dependence, and socio-cultural environment that is deeply influenced by Islamic values.

The local context of Bima Regency provides a meaningful setting to explore how agricultural commodities with high production volumes can be transformed into value-added products through creative and sharia-based economic practices. Additionally, the presence of local government programs, farmer groups, religious leaders, and emerging small-scale enterprises makes the region suitable for stakeholder-based qualitative analysis.

Research Subjects and Informants

The research subjects consist of key stakeholders involved in shallot agribusiness and local economic development in Bima Regency. Informants were selected using purposive sampling based on their relevance, experience, and involvement in the shallot production chain and economic development processes. The selection aimed to capture diverse perspectives and ensure data triangulation.

The primary informants include:

1. Shallot farmers, who represent primary producers and possess firsthand knowledge of cultivation practices, production challenges, and market conditions.

2. Community members and local business actors involved in small-scale processing or trading of shallot products.
3. Local government officials from relevant agencies, particularly those responsible for agriculture, cooperatives, small and medium enterprises, and economic development.
4. Religious and community leaders, who provide insights into the integration of Islamic values in economic activities.
5. Representatives of Islamic financial institutions or cooperatives, where applicable, to understand access to sharia-compliant financing.

In total, six key informants representing these stakeholder groups participated in the study. The number of informants was determined based on data saturation, where additional interviews no longer yielded new substantive information.

Data Collection Techniques

Data were collected through multiple qualitative techniques to ensure depth, validity, and triangulation of findings. The primary data collection methods include:

In-depth Interviews

Semi-structured interviews were conducted with all informants to explore their experiences, perceptions, and expectations regarding shallot agribusiness development and the application of Islamic creative economy principles. An interview guide was used to maintain consistency while allowing flexibility for probing emerging themes. Key topics included production practices, value-added processing, institutional support, access to technology and finance, and the role of Islamic values in business activities.

Observation

Non-participant observations were carried out at shallot farming sites, local markets, and small-scale processing activities. Observations focused on production processes, post-harvest handling, marketing practices, and existing creative or innovative activities related to shallot products. This method enabled the researcher to capture contextual and behavioral data that may not be fully articulated through interviews.

Documentation

Documentary data were collected from official government reports, policy documents, statistical publications, and development plans related to agriculture, creative economy, and Islamic economic development. Key sources included reports from the Ministry of Agriculture, regional planning documents, and publications related to creative economy policy. These documents were used to contextualize empirical findings and support analytical interpretation.

Data Analysis Technique

Data analysis was conducted using the interactive model of Miles and Huberman, which consists of three concurrent and iterative processes: data reduction, data display, and conclusion drawing and verification.

Data Reduction

Collected data from interviews, observations, and documents were systematically selected, coded, and categorized according to research objectives. Irrelevant information was eliminated, while key themes related to Islamic creative economy potential, stakeholder roles, institutional support, and development constraints were identified.

Data Display

Reduced data were organized into thematic matrices, narratives, and conceptual diagrams to facilitate interpretation. Data displays were designed to highlight relationships among actors, resources, institutions, and values within the shallot agribusiness system.

Conclusion Drawing and Verification

Conclusions were drawn based on recurring patterns, relationships, and contrasts identified during analysis. Verification was conducted continuously through cross-checking data sources, comparing stakeholder perspectives, and revisiting field notes to ensure analytical rigor and consistency. This interactive analysis approach enables a dynamic understanding of complex socio-economic phenomena and supports the development of a grounded and empirically informed conceptual model.

Model Development Framework

Based on the results of qualitative analysis, this study formulates an Islamic creative economy development model for the shallot agribusiness sector in Bima Regency. The model is constructed by synthesizing empirical findings with theoretical concepts of creative economy and Islamic economics.

The proposed model comprises:

- Core creative actors, including trained community members, farmers, and entrepreneurs.
- Supporting pillars, such as industry infrastructure, technology, natural resources, organizational capacity, and Islamic financial institutions.
- Institutional actors, including local government, religious leaders, and community organizations.
- Value foundations, emphasizing Islamic principles such as halal production, ethical transactions, social justice, and collective welfare.

The model is not intended as a universally applicable framework but as a context-specific development approach that reflects local conditions, resources, and values.

Research Validity and Trustworthiness

To ensure the credibility and trustworthiness of the research findings, several strategies were employed:

- Triangulation of data sources and methods to validate findings.
- Prolonged engagement in the research setting to enhance contextual understanding.

- Member checking, where key findings were discussed with selected informants to confirm accuracy and interpretation.

RESULT

Overview of Research Findings

The findings of this study reveal that the shallot agribusiness sector in Bima Regency possesses substantial potential to be developed into an Islamic creative economy ecosystem. This potential is not only derived from high production capacity but also from socio-cultural, institutional, and religious characteristics that support value-based economic practices. The results demonstrate that creative value addition in the shallot sector has not yet been optimally developed, despite the availability of raw materials, labor, and strong Islamic social norms within the community.



Source: [Google.com/maps/place/bima+regency](https://www.google.com/maps/place/bima+regency)

The findings are organized into several key themes: (1) the structural condition of the shallot agribusiness in Bima, (2) existing creative economy practices and limitations, (3) community perceptions and readiness toward sharia-based economic activities, (4) institutional and government support, and (5) the formulation of a sharia-based creative economy development model.

Structural Conditions of Shallot Agribusiness in Bima Regency

Bima Regency is confirmed as a dominant shallot-producing area in West Nusa Tenggara Province. Field observations and documentary data indicate that shallot farming constitutes the primary source of income for a significant portion of rural households in several districts. Farming activities are conducted intensively, with production cycles that are well understood by local farmers and supported by favorable agro-climatic conditions.

However, the agribusiness structure remains largely focused on upstream activities, particularly cultivation and harvesting. Post-harvest handling, processing, packaging, and branding activities are minimal. Farmers primarily sell raw shallots to middlemen or local markets, resulting in limited value capture at the farmer level. Price fluctuations, dependency on seasonal demand, and limited bargaining power were identified as persistent challenges faced by farmers.

Informants consistently emphasized that income instability remains a major issue, especially during peak harvest seasons when oversupply causes prices to decline sharply. This condition highlights the structural vulnerability of farmers and underscores the importance of developing downstream creative activities to stabilize income and increase economic resilience.

Existing Creative Economy Practices and Their Limitations

The findings reveal that creative economy practices related to the shallot sector in Bima Regency are still sporadic and informal. A small number of community members have attempted to process shallots into derivative products such as fried shallots. However, the initiatives are generally conducted at the household scale and lack standardization, branding, and market expansion strategies.

Production Process



Source: Authors Documentation



Several limitations were identified:

1. Limited skills and knowledge in food processing, product innovation, and quality control.
2. Inadequate production facilities, resulting in inconsistent product quality.

3. Minimal use of technology, particularly in packaging, preservation, and marketing.
4. Absence of integrated production centers, causing inefficiencies and fragmented efforts.

Despite these limitations, the presence of early-stage creative initiatives indicates latent creative capacity within the community. Informants expressed interest in expanding these activities if adequate training, capital access, and institutional support were provided.

Community Perceptions and Readiness for Sharia-Based Creative Economy

A significant finding of this study is the strong alignment between community values and the principles of a sharia-based creative economy. Most informants emphasized that economic activities in Bima are closely intertwined with religious norms, particularly regarding halal production, ethical transactions, and social responsibility.

Community members expressed positive perceptions toward the application of Islamic economic principles, viewing them as not only religiously appropriate but also economically beneficial. Trust, fairness, and mutual cooperation were frequently mentioned as important values guiding business relationships. These values are already practiced informally through community-based cooperation and mutual assistance, especially during planting and harvesting periods.

However, the findings also indicate that while religious values are well internalized, their formal integration into structured economic models remains limited. Most economic actors lack formal understanding of sharia-compliant business mechanisms, such as Islamic financing instruments, profit-sharing schemes, or halal certification processes. This gap suggests the need for targeted education and institutional facilitation.

Role of Government and Institutional Support

The results show that local government plays a crucial but still underutilized role in supporting the development of a creative economy in the shallot sector. Existing government programs primarily focus on increasing agricultural productivity rather than downstream value addition or creative industry development.

Several informants acknowledged that training programs, when available, tend to be short-term and not followed by continuous mentoring or evaluation. Moreover, coordination among government agencies related to agriculture, cooperatives, industry, and religious affairs remains limited, resulting in fragmented policy implementation.

Nevertheless, the government is perceived as a key enabler in providing infrastructure, regulatory frameworks, and capacity-building programs. Informants emphasized that government-led initiatives could significantly enhance creative economy development if they were designed in an integrated and participatory manner.

Access to Capital and Islamic Financial Institutions

Access to capital emerged as a critical issue affecting the development of creative agribusiness activities. Most small-scale farmers and entrepreneurs rely on personal savings or informal lending mechanisms, which often involve unfavorable terms.

The findings indicate limited utilization of Islamic financial institutions, despite their presence in the region. Several factors contribute to this condition, including limited awareness of sharia

financial products, perceived complexity of procedures, and lack of tailored financing schemes for small agribusiness actors.

Informants expressed interest in sharia-compliant financing models that emphasize profit-sharing, risk-sharing, and ethical investment. This finding highlights the potential role of Islamic financial institutions as supporting pillars in the proposed creative economy model.

Human Resources and Creative Capacity Development

The study finds that human resources represent both a challenge and an opportunity in developing a sharia-based creative economy. While many community members possess practical agricultural knowledge, creative skills related to product innovation, branding, and marketing remain underdeveloped.

Training and capacity-building initiatives were identified as essential prerequisites for creative economy development. Informants emphasized the importance of continuous training programs that not only focus on technical skills but also incorporate entrepreneurial mindset development and Islamic business ethics.

The findings suggest that creative individuals can emerge through systematic training and mentoring processes facilitated by government and educational institutions. These individuals are expected to serve as agents of change within their communities.

Proposed Islamic Creative Economy Development Model

Based on the empirical findings, this study formulates a sharia-based creative economy development model for the shallot agribusiness sector in Bima Regency. The model emphasizes an integrated approach that combines creative production, institutional support, and Islamic value foundations.

The core of the model is the establishment of a culinary and processing industry center that consolidates production activities within a single integrated facility. This center functions as a hub for processing, packaging, quality control, and marketing, ensuring efficiency and consistency.

The model consists of several interconnected components:

1. Creative Human Resources as the foundation, developed through structured training programs.
2. Supporting Pillars, including industry infrastructure, technology, natural resources, organizational capacity, and Islamic financial institutions.
3. Institutional Actors, such as local government, religious leaders, community groups, and business actors.
4. Islamic Value Framework, ensuring halal production, ethical transactions, and social welfare orientation.

This model reflects local conditions and leverages existing socio-cultural strengths, positioning the shallot sector as a driver of inclusive and value-based economic development.

DISCUSSION

Repositioning Shallot Agribusiness within the Framework of Sharia-Based Creative Economy

The findings of this study indicate that the shallot agribusiness sector in Bima Regency possesses substantial untapped potential when viewed through the lens of a sharia-based creative economy. Although Bima has been established as one of Indonesia's major shallot production centers, the dominant economic practice remains the sale of raw agricultural products to collectors, resulting in limited value capture at the local level. This condition confirms earlier arguments in creative economy literature that resource abundance alone does not guarantee economic resilience or regional prosperity unless accompanied by innovation, creativity, and institutional support (UNCTAD, 2008; Marlinah, 2017).

From a creative economy perspective, the persistent reliance on raw commodity sales reflects a structural weakness in the local value chain. As observed in the field, farmers' economic activities largely end at the post-harvest drying stage, with minimal engagement in processing, branding, or market diversification. This pattern is consistent with Hasanah's (2015) assertion that creative economic value emerges not merely from production volume but from the transformation of raw materials into differentiated products through knowledge-based processes.

In the context of Bima, the absence of systematic product innovation indicates that creative capacity exists latently but has not yet been mobilized effectively. The limited number of processed products, such as fried shallots produced by local communities, demonstrates initial creative efforts; however, these remain constrained by weak branding, lack of halal certification, and absence of standardized quality control. This condition aligns with Hutomo's (2018) observation that the development of a sharia-based creative economy requires not only creativity but also institutional mechanisms that ensure compliance with halal standards and market readiness.

Sharia Values as a Strategic Differentiator in Local Creative Economy Development

An important contribution of this study lies in demonstrating that the integration of Islamic values into creative economic practices is not merely normative but strategically relevant to the socio-cultural context of Bima Regency. With the majority of the population adhering to Islamic principles, economic activities that explicitly incorporate sharia values resonate more strongly with community norms and collective identity. This finding reinforces the argument by Azizah and Muhfiatun (2018) that the sharia creative economy operationalizes maqashid al-shariah through ethical production, fair distribution, and social welfare orientation.

The empirical findings reveal that although religious values are deeply embedded in everyday life, they have not yet been systematically translated into structured economic practices. The lack of halal certification for processed shallot products, despite their compatibility with halal principles, highlights a gap between cultural religiosity and formal economic institutionalization. This gap suggests that sharia compliance in local industries cannot rely solely on cultural assumptions but must be supported by regulatory frameworks, certification systems, and capacity-building initiatives.

Furthermore, the absence of laboratory testing and quality assurance mechanisms undermines the competitiveness of Bima's shallot products in broader markets. From a sharia perspective, product quality and safety are integral components of the concept of halalan tayyiban. Therefore,

strengthening technical standards and quality control is not only an economic necessity but also a religious imperative, reinforcing the ethical foundation of the sharia-based creative economy.

Institutional Roles and the Quadruple Helix Synergy

The results underscore the critical role of institutional collaboration in unlocking the creative economic potential of shallot agribusiness in Bima. The study's findings strongly support the applicability of the Quadruple Helix model, which emphasizes the synergistic interaction among government, academia, business actors, and the community. As Setyanti (2018) argues, sustainable creative economic development requires multi-actor engagement rather than isolated interventions.

The local government emerges as a central actor with multiple roles, including regulator, facilitator, and catalyst. Empirical evidence from this study indicates that insufficient government involvement in training, product standardization, and market facilitation has constrained innovation among farmers and small-scale entrepreneurs. This finding aligns with Sunanik's (2015) view that empowerment-oriented development must prioritize human resource capacity building and institutional support.

Academics play a strategic role in bridging knowledge gaps, particularly in the areas of product innovation, processing technology, and quality assurance. The absence of systematic knowledge transfer regarding seed regeneration, processing techniques, and product diversification suggests that academic engagement has not yet been optimized. This reinforces Harjawati's (2020) assertion that creative economies thrive in environments where knowledge institutions actively disseminate applied research and technological innovation.

Business actors and Islamic financial institutions, both banking and non-banking, are essential in transforming creative ideas into viable enterprises. The limited access to capital and information identified in this study reflects structural barriers that inhibit entrepreneurial growth. Islamic financial institutions, in particular, offer a strategic advantage by providing sharia-compliant financing schemes that align with the ethical orientation of the proposed creative economy model.

Meanwhile, the community functions not merely as beneficiaries but as active agents of creativity. The findings confirm that community-based initiatives, especially those involving women, hold significant potential for expanding employment opportunities and strengthening household economic resilience. This observation is consistent with Deffrinica et al. (2020), who emphasize the role of community participation in sustaining creative economic ecosystems.

Discussion of Inhibiting Factors and Structural Constraints

The inhibiting factors identified in this study—limited knowledge, low awareness of regional potential, lack of focus, inadequate government support, capital constraints, and suboptimal use of technology—collectively reflect systemic challenges rather than individual shortcomings. These barriers illustrate how structural conditions shape economic behavior and limit innovation capacity.

The persistence of traditional farming practices, including the repeated use of degraded seed generations, highlights the consequences of insufficient access to agricultural education and technological innovation. As Purnama and Apriliani (2018) note, informal education and

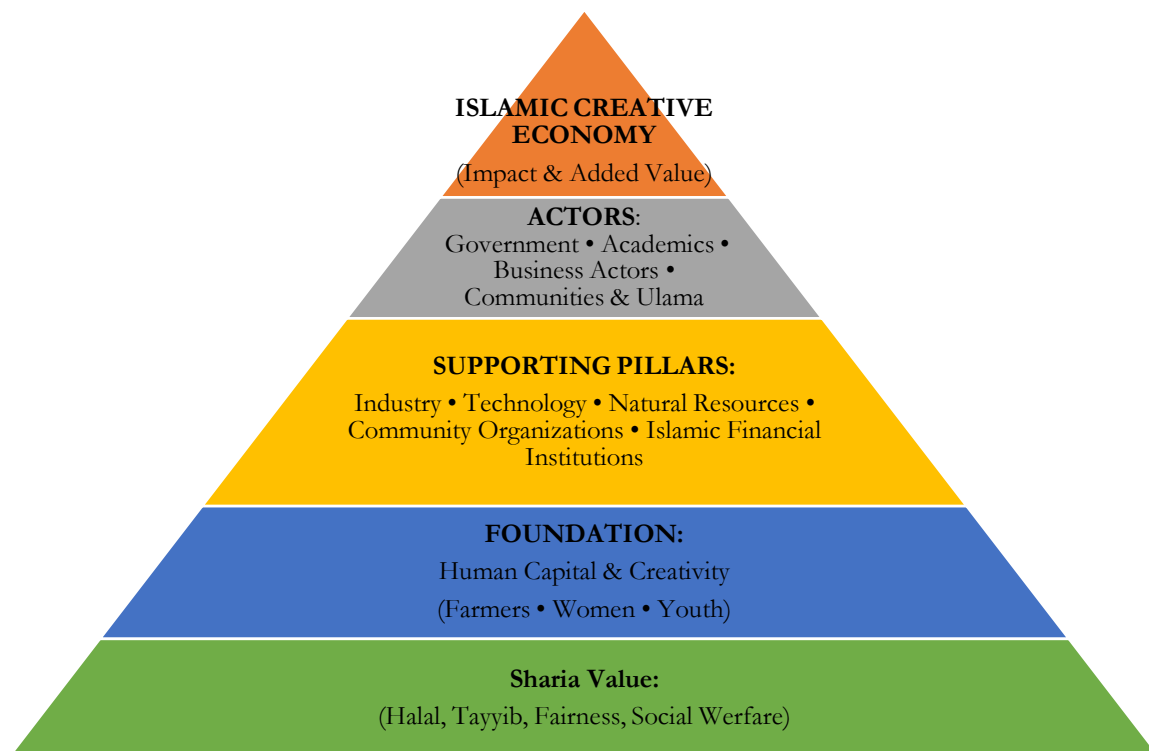
continuous training are essential for enabling farmers to adapt to changing market demands and technological advancements.

Importantly, these constraints also explain why the creative economy in Bima has not yet transitioned from a subsistence-oriented model to a value-added, market-oriented system. Addressing these challenges requires integrated interventions that simultaneously target human capital, institutional capacity, and technological infrastructure.

Proposed Empirical Model of Sharia-Based Creative Economy Development in Bima

Based on the synthesis of empirical findings and theoretical insights, this study proposes an Empirical Sharia-Based Creative Economy Development Model for the Shallot Sector in Bima Regency as its primary contribution.

Proposed Model Islamic Creative Economy



Source: Authors Elaboration

Core Components of the Model

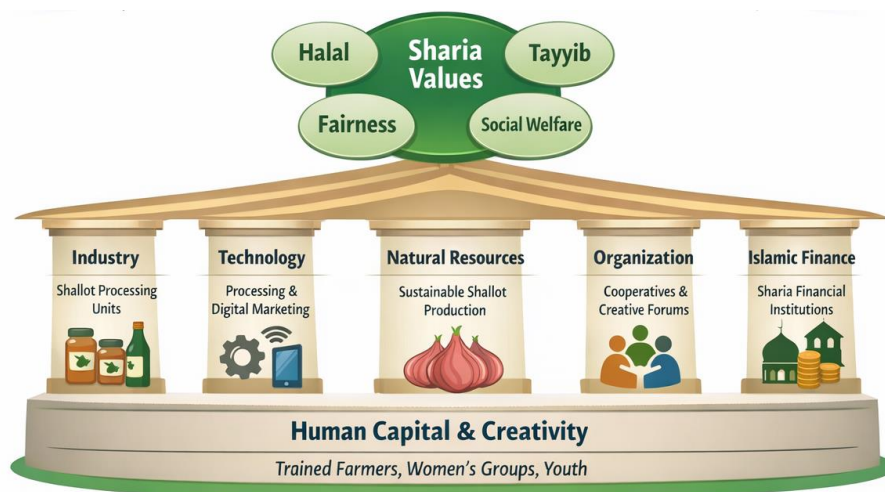
Foundation (Human Capital and Creativity)

The foundation consists of trained creative individuals drawn from farming communities, women's groups, and youth, equipped with knowledge in processing, packaging, branding, and sharia compliance through government- and academic-led training programs.

Supporting Pillars

- Industry: Small and medium-scale processing units for shallot-based products
- Technology: Processing equipment, quality testing facilities, and digital marketing platforms

- Natural Resources: Sustainable utilization of shallot harvests
- Organization: Community-based cooperatives and creative economy forums
- Islamic Financial Institutions: Sharia-compliant financing and investment schemes



Key Actors

Government, academics, business actors, community groups, and Islamic scholars collaborate to ensure alignment with sharia principles and market demands.

Sharia Values Framework

All activities operate within the principles of halal, tayyib, fairness, and social welfare, ensuring that economic growth contributes to ethical and inclusive development.

This model differs from generic creative economy frameworks by explicitly embedding sharia values into every stage of the value chain, from production to distribution. As such, it extends existing creative economy theories by demonstrating how religious norms can function as both ethical guidelines and strategic economic assets.

CONCLUSION

This study concludes that the development of a sharia-based creative economy in the shallot sector holds substantial potential to enhance local economic value while simultaneously promoting ethical, inclusive, and sustainable economic practices. The findings demonstrate that the challenges faced by shallot farmers and small-scale processors—particularly limited value addition, weak branding, and restricted market access—are not merely technical or economic in nature, but also institutional and normative. These constraints underscore the importance of integrating economic development strategies with local values and socio-religious contexts.

The results indicate that simple downstream processing activities, such as producing packaged fried shallots without branding, already represent an initial form of creative economic activity. However, without adequate institutional support, technological integration, and strategic market orientation, these initiatives remain fragmented and unable to generate optimal economic resilience. This study shows that value creation in the shallot sector cannot rely solely on

production increases, but must be driven by systematic efforts to strengthen processing, packaging, certification, and marketing practices.

Through an in-depth discussion, this research proposes a sharia-based creative economy development model that places sharia values—namely halal assurance, tayyib principles, fairness, and social welfare—at the core of economic activities. These values function not only as ethical guidelines but also as strategic drivers that shape production processes, organizational arrangements, and financial practices. The model is supported by five interrelated pillars: industry, technology, natural resources, organization, and Islamic finance, all of which rest upon human capital and creativity as the fundamental base. Furthermore, the model emphasizes the collaborative role of key stakeholders, including government, academia, the business sector, and community and religious leaders, in fostering an enabling ecosystem for sustainable creative economic development.

The main contribution of this study lies in its integrative approach. Unlike previous studies that often focus on economic performance or value chains in isolation, this research combines creative economy concepts with sharia principles to offer a development framework that is contextually grounded and normatively neutral. The proposed model does not attribute economic challenges to specific actors but instead highlights structural and systemic factors, making it suitable for application in Muslim-majority rural regions with similar socio-economic characteristics.

In practical terms, the findings suggest that policy interventions should prioritize capacity building, product standardization, and institutional strengthening, while ensuring alignment with sharia values. For practitioners and local communities, the model provides a strategic roadmap to transform traditional agricultural products into competitive creative economy outputs without compromising ethical considerations. Academically, this study opens avenues for future research to empirically test the proposed model, explore its adaptability in other agricultural sectors, and quantitatively assess its impact on income growth and economic resilience.

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