



Community Service Program: Collection and Distribution of Wearable Clothing Based on Socio-Economic Empowerment in Jambi City

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ABSTRACT

This community service program aims to improve the social welfare of underprivileged families in Jambi City through the productive and sustainable management of wearable clothing. The activity was carried out over a two-month period through the collection of donated clothing, sorting and selection, and resale at affordable prices at several crowded locations in Jambi City. A total of 1,250 pieces of wearable clothing were collected, of which 980 items were sold through social bazaars at prices ranging from IDR 5,000 to IDR 25,000 per item. The total funds raised amounted to IDR 24,750,000 and were fully allocated for social assistance to nearly 40 underprivileged families in Jambi City in the form of food packages and basic necessities. The results indicate that this program successfully provided affordable access to clothing, increased public social awareness, and created a fair social economic cycle. It is concluded that the empowerment-based resale of wearable clothing is an effective, applicable, and relevant model of community service grounded in the values of Islamic economics.

Keywords: *textile recycling; Islamic economics; social philanthropy; family welfare; community empowerment*

INTRODUCTION

Urban socio-economic inequality remains a persistent challenge in many developing cities, including Jambi City, Indonesia. Despite ongoing economic growth, a significant portion of urban households continues to experience limited access to basic necessities, such as adequate clothing. Clothing, as a primary human need, is closely linked not only to physical comfort but also to dignity, social inclusion, and psychological well-being. However, for underprivileged families, fulfilling this need often becomes a secondary priority due to constrained household income.

At the same time, urban middle- and upper-income communities tend to generate a surplus of wearable clothing that is no longer used, despite remaining in good condition. This situation

reflects an imbalance in resource distribution and highlights the presence of untapped social and economic potential. If properly managed, wearable clothing surplus can be transformed into a productive asset that contributes to social welfare while reducing textile waste.

From the perspective of Islamic economics, social welfare and distributive justice are central objectives of economic activity. Principles such as *ta'awun* (mutual assistance), *ukhuwwah* (social solidarity), and *maslahah* (public interest) emphasize the ethical obligation to optimize resources for the benefit of society, particularly vulnerable groups. Community-based initiatives that integrate economic activities with social objectives align strongly with these principles.

This community service program was designed as a socio-economic empowerment initiative rather than a purely charitable activity. By selling wearable clothing at affordable prices in public spaces, beneficiaries are positioned as active participants rather than passive recipients. The proceeds from these sales are then redistributed to support underprivileged families, creating a sustainable social economic cycle. Therefore, this study aims to document and analyze the implementation, outcomes, and socio-economic implications of a wearable clothing collection and resale program as a model of Islamic economics-based community service in Jambi City.

LITERATURE REVIEW

Islamic economics places strong emphasis on social justice, equitable distribution of resources, and poverty alleviation. Instruments of Islamic social finance—such as *zakat*, *waqf*, and *sadaqah*—have long been recognized as effective mechanisms for supporting community empowerment and reducing poverty (Hassan & Ashraf, 2010; Ascarya & Yumanita, 2018). These instruments reflect a moral-economic framework that integrates spiritual values with material well-being.

Several studies have highlighted the role of community-based economic initiatives in enhancing social welfare. Amaliah and Aspiranti (2017) argue that Islamic social finance, when managed productively, can generate sustainable socio-economic impact rather than short-term relief. Similarly, Musa and Salleh (2016) emphasize that social entrepreneurship within an Islamic framework promotes dignity, participation, and long-term empowerment among beneficiaries.

In addition, sustainable consumption and textile recycling have gained increasing attention in the context of social and environmental responsibility. Reusing wearable clothing not only reduces textile waste but also supports affordable access to basic goods for low-income communities. Magri et al. (2024) note that socially driven initiatives can strengthen public trust and collective responsibility when economic activities are transparently linked to social outcomes.

Despite extensive literature on Islamic social finance and community empowerment, practical community service models that integrate resale-based empowerment with Islamic economic values remain under-documented, particularly at the local urban level. Therefore, this study contributes to the existing literature by presenting an applied model of wearable clothing management that combines economic activity, social justice, and sustainability within the framework of Islamic economics.

METHODS

This community service activity was conducted in Jambi City over a two-month period, from September to November 2025. The implementation sites included several crowded public areas, such as traditional markets, densely populated residential areas, and public spaces frequently visited by the community. The target groups consisted of three main stakeholders: donors of wearable clothing, lower-middle-income community members as buyers, and underprivileged families as the primary beneficiaries.

The initial stage involved socialization and the collection of wearable clothing donations through social media, community networks, and social and religious organizations. Donors were encouraged to contribute clothing that was clean, wearable, and appropriate for use. All collected clothing items were then sorted and classified based on type, size, and physical condition. Out of the total 1,250 pieces collected, 980 items were deemed suitable for sale, while the remaining items were directly distributed to those in need.

The sale of clothing was conducted through social bazaars at five crowded locations on a rotating basis over the two-month period. Prices were set affordably, ranging from IDR 5,000 to IDR 25,000 per item, taking into account the purchasing power of the target community. All transactions were recorded manually and digitally to ensure transparency in fund management.

The funds generated from the sales, totaling IDR 24,750,000, were subsequently used to support nearly 40 underprivileged families in Jambi City. Assistance was provided in the form of food packages and other basic necessities. The approach applied in this program was participatory and empowerment-based, involving volunteers and local community members at every stage of implementation to support program sustainability.

RESULTS AND DISCUSSION

The implementation of the wearable clothing collection and resale program yielded significant social and economic outcomes. Over the two-month period, 1,250 pieces of clothing were successfully collected from donors and the community. Of these, 980 wearable items were sold through social bazaars held at five crowded locations in Jambi City. The high sales rate indicates a strong demand for affordable clothing among lower-middle-income communities.

The total revenue generated from the sales reached IDR 24,750,000. These funds were fully allocated to social assistance programs benefiting nearly 40 underprivileged families across several neighborhoods in Jambi City. The assistance, provided in the form of food packages and basic necessities, directly helped alleviate the economic burden of the recipient families.

From the perspective of Islamic economics, this program reflects the application of distributive justice and social solidarity principles. The buying and selling processes were conducted fairly and without exploitation, while the proceeds were directed toward public welfare. Additionally, the program contributed to reducing textile waste and raising public awareness of responsible and sustainable consumption. Therefore, this activity demonstrates not only short-term social benefits but also strong potential for sustainability as a model of Islamic socio-economic-based community service.

CONCLUSION

The community service program involving the collection and resale of wearable clothing in Jambi City has proven effective in improving the welfare of underprivileged families and providing affordable access to clothing for the community. This activity also strengthened social awareness and supported the principles of a sustainable economy.

ACKNOWLEDGEMENTS

The authors would like to express their gratitude to all donors, volunteers, and members of the Jambi City community who actively participated in the implementation of this community service program.

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