

TESTING THE RELIGIOSITY LEVEL AS A MODERATING VARIABLE TOWARDS THE PRODUCTIVITY LEVEL AND THE ECONOMIC INDEPENDENCE OF WOMEN SONGKET WEAVERS

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Abstract

The article examines the effect of productivity level towards the economic independence of women songket weavers and their religiosity level as a moderating variable. The research was conducted in Sukarara Village, Central Lombok, NTB Province, Indonesia, by involving 1,791 women songket weavers in the area. Cluster random sampling technique was applied, and the data were analyzed quantitatively using several tests, namely instrument research, classic assumption, Moderated Regression Analysis (MRA) or interaction and statistic tests. The data processing reveals that the level of productivity significantly influences the economic independence variable. However, the religiosity level does not moderate the relation of the productivity level and economic independence of women songket weavers when making personal and mutual decisions. The significance value is $0.998 > \alpha 0.05$, which indicates the existence of a moderation homologizer or potential moderation. Religiosity in this research is homogenous and influences no variable. It means that most of the women songket weavers have the similar level of religiosity; thus, it cannot affect their productivity level and economic independence.

Artikel ini bertujuan untuk menguji pengaruh tingkat produktivitas terhadap kemandirian ekonomi wanita penenun songket di Desa Sukarara, Lombok Tengah, Provinsi NTB, Indonesia dengan melibatkan 1.791 wanita penenun

songket di area tersebut. Pengambilan jumlah sampel menggunakan teknik *cluster random sampling*. Analisis data yang dilakukan adalah analisis data kuantitatif dengan menggunakan uji instrumen penelitian, uji asumsi klasik, uji *Moderated Regression Analysis (MRA)* atau uji interaksi dan uji statistik. Hasil pengolahan data menunjukkan bahwa tingkat produktivitas secara signifikan mempengaruhi variabel kemandirian ekonomi. Namun, tingkat religiusitas tidak memoderasi hubungan antara tingkat produktivitas dan kemandirian ekonomi, baik dalam pengambilan keputusan pribadi maupun keputusan bersama. Nilai signifikansi adalah $0,998 > \alpha 0,05$ yang berarti terdapat homologizer moderasi atau disebut moderasi potensial. Religiusitas dalam penelitian ini bersifat homogen dan tidak memiliki pengaruh terhadap variabel apapun. Hal ini menandakan bahwa sebagian besar wanita penenun songket memiliki tingkat religiusitas yang sama sehingga hal ini tidak dapat mempengaruhi produktif tingkat produktivitas dan kemandirian ekonomi wanita penenun songket.

Keywords: *ethos; independence; productivity; religiosity; work spirit.*

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Introduction

Productivity can be defined as the level of a person's ability to produce products by optimizing the use of their resources. Productivity is characterized by the ability to increase results in the form of goods or services, high work enthusiasm, continuous self-development, self-improvement, and efficiency in using the resources (Zarkasyi 2021, 2). The spirit of productive characteristics possessed by a person, especially with a high work spirit and efficiency in optimizing their resources, is closely related to independence.

Women in Sukarara Village were educated by their parents to have weaving skills and inherited looms from their ancestors so that they could help their families in the economic field (Apriawan 2020). The work culture reflected by them is a disciplined work culture in meeting its targets and a high work ethic. This is certainly an asset that makes women weavers in Sukarara Village always productive and economically independent (al-Faruqi 1995).

Islam teaches its people to uphold the values of good and qualified works. Islam also provides a very wide space for various productive work

activities because humans are homo faber (working creatures). By working, humans will be able to declare their existence in the life of society (Asy'arie 1997). Through work activities, humans will also be able to fulfill all their needs to survive. Thus, humans must try and endeavor to achieve success and ultimate happiness both physically and spiritually, or worldly and ukhrawi, as a form of a manifestation of their lives (Luth 2001, 25).

When discussing work ethic, it is necessary to know that the word "ethos" comes from the Greek that means character. In a simple sense, ethos is a characteristic or attitude of a person that is specific to both an individual and a group of individuals. The word "ethos" gave rise to the word "ethics" or "ethical" which refers to the notion of "akhlaq" or "akhlaqi", namely the essential qualities of a person or a group of people for a nation (Gadeng 2013). "Ethos" also means the distinctive spirit possessed by a group of people, which can lead the society's view regarding the good and bad ethics of a person at work. Ethos is also something that is believed by people encompassing the way a person acts, does, and behaves. It also has a perception of work values. Through this ethos, moral and behavioral guidelines are also created. These are also known as ethics, which means good manners (Tasmara 1995, 25). In addition, ethos is also defined as the basic character of a community group. This is seen from the existence of social structures and norms in the life of the community. As the basic character of the society, ethos appears to be the basis of a person's behavior towards the surrounding environment reflected in his/her social life.

Talking about work ethic in Islam will certainly involve the premise of Islam as a system of faith that has a special view of work ethic (al-Faruqi 1995, 75). A strong work ethic requires a strong awareness for everyone to have a universal view of life. This view of life can give a sense of meaning regarding the purpose of life. Conversely, a person will find it difficult to carry out a job diligently if the job is deemed useless or even completely unrelated to the purpose of life, either directly or indirectly.

Some things related to work ethic are a bit complicated as there is hardly a single theory that can explain the dimensions of its symptoms, including how to raise the weak to become stronger or better. Sometimes, it appears that work ethic is influenced by systems of belief such as religion and culture, and it also appears to be nothing more than the result of a society's economic development.

In an Islamic perspective, work ethic is a high quality of productivity that is able to influence the value of performance itself. If a person can

understand the substance of the work ethic in an Islamic manner, of course he/she will always be motivated to work or do entrepreneurship in order to achieve success in the world and hereafter. However, work ethic does not stand alone because its shape is independence. Self-reliance in this context is the belief in one's ability to build a business or work. Self-reliance is an essential element to morality because it is rooted in community life.

Emil Durkheim once stated that independence grows and develops due to two main factors. Those are discipline, concerning rules of action and authority, and commitment to the group or community. Therefore, the role of women in improving the standard of living of the community is a part of community empowerment because its meaning can be equated with the acquisition of women's rights to access the existing resources to earn a living (Bakri 2011, 45). It cannot be denied that women's participation in the world of work and entrepreneurship has been able to make a major contribution to the community environment. In addition to being a wife and housewife, they also have a very high sense of solidarity and a sense of concern for their fellow groups or communities so that the economic strength of women sometimes lies in the values of solidarity as a form of their participation in the world of work (Bakri 2011, 45). The research entitled "The Role of Women in Supporting the Household Economy of Traditional Farmers' Families for Poverty Reduction in Kuwil Village, Kalawat District" has shown the role of women as the traditional farmers' wives (housewives) in Kuwil Village. They were very dominant in making decisions to meet the economic and social needs of the family (Aswiyati 2016).

Historically, women participating in subsistence economy have proven to have an important role in supporting the economy of the family as productive participants. Despite being involved in economic activities, women are not frequently equipped with knowledge and skills as well as the information about technical problems in business, so they are unable to compete in market competition (Dewi 2012). Women play the role as the pillars of the state, political power, and joints of the society. All of these are the reflections of the existence of women in the socio-cultural life at large. For example, women in Sukarara Village, who mostly work as songket weavers, are also able to contribute economically in fulfilling their various needs. In carrying out their profession as songket weavers, women in Sukarara Village uphold good work values such as having work targets, managing the right time, and having a good work spirit so as not to clash

with their capacity as wives and housewives. The main goal of the women living in Sukarara Village is getting additional income to help their husbands meet the needs of their families. However, they are not forced or pressured by their husbands to always work.

The formation of social structures in people's lives is strongly influenced by their own culture. Therefore, the developmental factor of the society is sometimes determined by the progress and decline of culture or tradition in the socio-cultural environment. In regard to this, Sukarara Village is one of the villages in Central Lombok Regency that is still heavily influenced by the culture or traditions of their ancestors. Of the 127 villages in Central Lombok, Sukarara Village is one of the villages that still carries out many traditions of Sasak cultural customs according to its rules. There are indeed several traditions or cultures that are still carried out by the local community. The most prominent one is the tradition of using traditional tools made manually by hand to weave. Weaving activities are carried out by most women in Sukarara Village with a total of 1791 people currently (Oktaviandi, 2022).

Most of the previous studies only focused on the relationship between productivity and self-reliance without considering the religiosity factor. Related to a matter of making decisions in a household, a study found that the more productive a woman, the higher her independence is (Attanasio 2002, 720–48). Of course, this can have a negative impact if it occurs to a very great degree. Hence, some elements are important to take note, as a control, so women can place themselves proportionally. In this context, religiosity can help productive women to be independent but still place themselves proportionally. Therefore, the researchers feel the need to examine more deeply about the effect of productivity on the economic independence of women songket weavers in Sukarara Village, Central Lombok, with religiosity as a moderating variable.

Based on the previous research discussing the effect of productivity level on women's economic independence and its relationship with religiosity, it is found out that these items have been studied quite a lot, and these research studies have quite diverse results. This has become one of the reasons for the researchers to re-test these variables. One of the previous studies was discussing the relationship between productivity and independence, which was conducted by Attanasio and Lechene in 2002, using women living in rural Mexico as a sample. In this study, it was found that if the income of a wife is higher than her husband, it will affect her

ability to make decisions in the household, particularly in the economic field. In this case, it means that a wife who is productive or able to generate high income will have the independence to make decisions in her household because of her ability (Attanasio 2002, 720-748).

Another study focusing on the relationship between productivity and independence is the one conducted by Dewi Cahyani Puspitasari in 2012. In her research, Dewi found that the utilization of social capital by women becomes a productive opportunity to maintain the family's economic resilience. In other words, it can be concluded that if a woman utilizes her social resources optimally, she will be productive and will lead to the economic independence of the family (Puspitasari 2012, 69-80).

Ade Novalina and Rusiadi did a relevant research study in 2018. The study aims to focus on the factors influencing the economic independence of coastal women and their welfare. The results point out that there are three factors that significantly affect the economic independence of coastal women. Those are art, health and education (Novalina 2018).

Other researchers conducting a research study on the similar topic are Nur Choerun Nisa and Nadiroh, and the title is "Qualitative Study of Ecofeminist Values in the Weaving Craft Community in Sukarara Village, Jonggat District, Central Lombok". Through the research, they claimed that most women in Sukarara Village work as weavers. They carry out this tradition to preserve the culture of their ancestors, so women in the village are required to learn weaving since they were children. In their conclusion, Nur and Nadiroh said that the spirit of ecofeminism in Sukarara Village has been formed since the beginning. This is shown by the tradition of their ancestors who loved their environment and were always able to utilize their natural potential as the basic material in making woven fabrics.

On a similar note, Acep Mulyadi carried out a research study entitled "Islam and Work Ethic: The Relationship Between Religious Quality and Work Productivity Ethos in the Industrial Area of Bekasi Regency" (Mulyadi 2008). This research is actually a continuation of sociological studies proposed by Max Weber on subsequent studies, which all lead to a common conclusion that the success in various areas of life is determined by human behavior, especially work behavior. Work behavior or work ethic is the main basis for true and authentic success.

Additionally, the other researcher working on the same topic is Saifullah whose research title is "Work Ethic in Islamic Perspective". In the research, he tries to explore the balance between work and worship as well

as the importance of spirituality in work. It essentially shows that doing a job should be based on the intention of worshipping Allah so that anything performed will not be in vain and can be worthy to worship. The importance of spirituality in working is always based on sincere intentions, *'azam* (willpower), *istiqomah* and patience.

The last researcher is Amelia Naim Indrajaya whose research entitled "The Influence of Individual Spirituality Toward Spirit at Work in Enhancing Organizational Commitment and Job Satisfaction" (Indrajaya 2017). This paper describes the influence of spirituality in encouraging the spirit of work to realize an organizational commitment and satisfaction at work. It also tries to reflect that the success of a business undertaken by the Prophet ensures that everything performed should always be based on the piety to Allah. Allah is the Almighty, so it is only fitting for whatever humans do to surrender to the Creator.

Based on the review of the previous research above, the researchers are interested in re-examining how the role of productivity of women songket weavers in Sukarara Village affects the economic independence with religiosity as a moderating variable. This is based on the knowledge that religion has a major contribution in increasing morale; thus, the women songket weavers tend to uphold their religious values.

Concerning the variables, it is essential to know the definition of productivity, which is the ratio of output (results) and input (resources) used by a person or company to obtain results (Sumanth 1985, 547). The inputs in question can be considered in the form of labor, materials, energy, technology or capital that a person uses. Meanwhile, the output in this case can be seen in the form of goods or services. The indicators in measuring one's productivity are explicated in the following paragraph (Sutrisno 2011, 201).

Someone who has high productivity should be able to increase the output in accordance with the target. The methods used can be diverse, involving innovation, good utilization of the resources and others. Someone who has high innovation will try to create something new using the knowledge he/she has. High innovation will have an impact on the results or output obtained. Some of the benefits of innovation comprise the truth that it can solve the problems being faced because someone will be required to find a solution to the problem with new ideas that one has. Innovation can also produce unique quality since the output produced by innovation will be different from outputs in general because it has certain

characteristics. Innovation can also increase a person's productivity if it is carried out optimally and will make a person has a resilient personality in facing all problems.

Further, high morale will make a person continue to try to use all of his abilities to increase productivity. Someone with a high morale will have a high level of productivity compared to people who have low morale. The low level of one's productivity will affect the results or gains in the future. If someone seems to feel happy and optimistic about the activities and tasks given to him/her, and is friendly with each other, then the employee is said to have a high work spirit. Conversely, if employees seem dissatisfied, irritable, often sick, restless, pessimistic, and tend to argue, then this relationship is said to be the evidence of low morale or work spirit. Spirituality can encourage the spirit of work to realize an organizational commitment and satisfaction at work (Indrajaya 2017).

Whereas, independence is the desire in a person to optimize all resources existing in themselves or collectively. Meanwhile, the purpose of self-reliance is to improve the quality of life of the person and the environment pluralistically (Zarkasyi 2021, 2). One form of independence of a woman is, apart from being an entrepreneur, shown in how she also tries to develop alternative business models. The motivation that drives their business is social value. Hence, this research provides a better understanding of how the economic spirit puts the spirit of women's social entrepreneurs forward (Humbert 2017). The level of economic spirit that is still sufficient in an area is not only influenced by major factors but also influenced by psychological factors and cultural differences (Soekarni 2009).

On one hand, religiosity is a person's level of belief and attitude towards the teachings of the religion one adheres to in order to achieve happiness (Suryadi & Hayat 2021, 13). Religiosity is also related to the attitude towards the teachings of the religion one adheres to and is manifested in religious practice. Religious practice in everyday life is reflected in the form of relationships between humans and God as well as the relationships between fellow humans. There are several things that must be done according to the Quran so that Muslims and Islamic organizations can meet their needs and be independent. It can be accomplished by preparing a good plan and qualified human resources as well as placing them appropriately (Mulyono 2010).

Meanwhile, hypothesis is a statement about the alleged relationship between variables that is temporary and must be tested (Widi 2018, 187). In

this study, two relationships between variables were considered as the effect of religiosity variables on the relationship between productivity variables and the economic independence of women songket weavers in Sukarara Village, Central Lombok. The indications are known as H_0 , which shows that there is no effect of productivity variables on the economic independence of women songket weavers in Sukarara Village, Central Lombok, moderated by religiosity; and H_1 , which shows that there is an influence of productivity variables on the economic independence of women songket weavers in Sukarara Village, Central Lombok, moderated by religiosity.

Research Method

The type of research used is quantitative research. It is chosen because the researchers want to see the problem in accordance with the reality that occurs in the field as a whole and in general. The research was conducted in Sukarara village, Central Lombok, NTB. The research process in the area was carried out from January to August 2022.

It is acknowledged that population is the whole object or subject of research determined by the researcher so that the symptoms that occur therein can be examined and conclusions can be drawn in general (Sugiyono 2016, 386). The population used in this study were all women weavers in Sukarara Village, Central Lombok, with the total number of 1791 people in ten hamlets in Sukarara Village. From the total number, a number of samples needed was calculated.

Some numbers are taken as samples using cluster random sampling technique as proposed by Ruslan (2010). Henceforth, 5 hamlets were obtained as sampling sites. The number of samples taken in this study was 90 people selected from the 5 hamlets, namely Ketangga, Dasan Baru, Blong Lauq, Burhana and Batu Entek. The Slovin formula used to determine the number of samples is as follows:

$$n = \frac{N}{1+N(e)^2} = \frac{90}{1+928(0,05)^2} = 90$$

n : sample size

N : total population

e : the amount of error tolerance percentage

The research instrument used is a questionnaire with the details explicated in Table 1.

Table 1
Research Instrument

Variable	Indicator	Size	Scale
Productivity (X)	Able to upgrade output	The level of ability to increase the income earned	Ordinal
Economic Independence (Y)	The ability to make economic decisions in the household	The level of decision-making ability in making decisions in the household	Nominal
Religiosity (M)	Self-Assessment of Religiosity	The level of religiosity according to the measurements of each individual	Ordinal

Data collection in research activities is pivotal because it is related to the availability of data needed to answer the problems in a research study so that the conclusions drawn are correct. In this study, the data collection methods used were questionnaire method and documentation. The methods of the data analysis are research instrument test, classical assumption test, Moderated Regression Analysis (MRA) test or interaction test and statistical test.

Research Instrument Test

In a research study, it is hoped that the data collected can represent and or reflect the state of something that is measured in the research subject and measured by the data owner. For this reason, a research instrument test is needed, which can guarantee that the data obtained can be used for further tests. The types of research instrument tests used by the researchers are: (a) reliability test. A questionnaire is said to be reliable if someone's answer to a question is consistent or stable over time. The technique used in measuring this reliability is the Cronbach alpha technique; and (b) validity test. A questionnaire is said to be valid if the questions on the questionnaire are able to reveal something that will be measured by the questionnaire. The validity test of this researcher aims to reveal the correlation between the question items and the questionnaire.

Moderated Regression Analysis (MRA)

MRA is conducted to test the relationship between the independent and dependent variable where there are factors that can strengthen or weaken the relationship between the two variables. The regression equation is as follows:

$$Y = \beta_0 + \beta_1 X + \beta_2 M + \beta_3 MX + \varepsilon$$

where,

Y : Dependent variable (Economic Independence)

β_0 : Constant

β_1 : X variable coefficient

β_2 : Variable coefficient M

β_3 : Coefficient of the interaction of variable X and M

X : Independent Variable (Productivity)

M : Moderating Variable (Religiosity)

XM : Interaction variable between Productivity and Religiosity

ε : Error term

Statistical Test

The T-test is used to see the effect between the independent and dependent variable partially. This test is intended to determine the effect of each independent variable on the dependent variable. Regarding the decision making process, the hypothesis is accepted if: (a) Sig value < alpha 0.05; and (b) the regression coefficient is in the same direction as the hypothesis.

The other test is F-test, which is used to see the effect between the independent and dependent variable simultaneously. The F value significance test was conducted to test the level of significance of a model. The decision making for this test is if the p-value (sig) < (α) 0.05. It can be said that a model in the study is significant.

In connection with R2 test, Ghazali states that the coefficient of the determination (R2) is used to measure how far the model's ability to explain variations in the dependent variable is. The coefficient of determination is between zero and one. Concerning this matter, Gujarati (2003) states that if the empirical test obtained a negative adjusted R2 value, then the adjusted R2 value is considered zero (in Ghazali 2016, 96).

Result and Discussion

Validity Test

A questionnaire is said to be valid if the questions provided are able to reveal something that will be measured by the questionnaire. The validity test of this researcher aims to reveal the correlation between the questions and questionnaire. In this study, a validity test of 10% of the research sample in Sade Village was conducted. The selection of Sade Village as a place for this validity test is inspired by the fact that the village has a character that is almost the same as the object of research, namely Sukarara Village. Both villages are known for the songket weavers in Central Lombok Regency.

Table 2
Validity test

No.	Item	R Count	R Table
1	Religiosity	0,7593	0,6664
2	Independence	0,8238	0,6664
3	Productivity	0,7372	0,6664

The validity test results (Table 2) indicate that the three research items, namely Religiosity, Independence and Productivity have an R value that is greater than the R table value, which are respectively 0.7593, 0.8238, and 0.7372. These values are greater than 0.6664, which is the R table value. This indicates that the research questionnaire can be said to be valid.

Reliability Test

A questionnaire is said to be reliable if a person's answer to a question is consistent or stable from time to time. The technique used in this reliability measurement is the Cronbach alpha technique.

Table 3
Reliability Test

No.	Item	R Count	Alpha
1	Religiosity	0,7593	0,7869
2	Independence	0,8238	0,6316
3	Productivity	0,7372	0,6087
Test Scale			0,7765

The results of the reliability test (Table 3) show a total alpha value of 0.7765, which is greater than 0.6. This indicates that the questionnaire is reliable and ready to be distributed to a predetermined sample.

Figure 1
Data Analysis Results on Religiosity Level

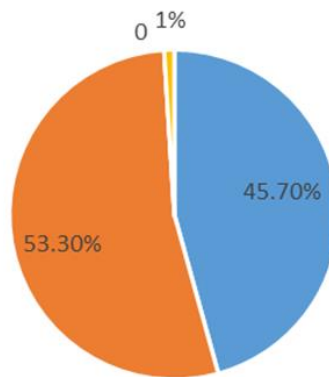
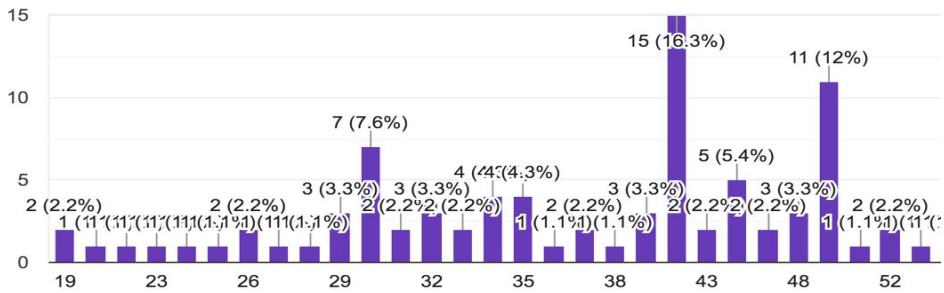


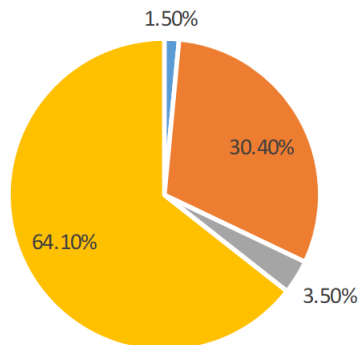
Figure 1 points out the data analysis result concerning the religiosity level of women songket weavers in Sukarara Village, Jonggat District, Central Lombok Regency. 53.3% of the songket weavers are considered obedient, 45.7% are considered very obedient and only 1% are considered disobedient. This means that women songket weavers in Sukarara Village practice their religion fairly well, which infers that they have a good level of religiosity. It is the level of belief and attitude of a person towards the religious teachings he/she adheres to in order to achieve happiness (Suryadi & Hayat 2021, 13). Religiosity is indeed manifested in religious practice. Religious practice in everyday life is shown in the form of relationships between humans and God as well as the relationships between fellow humans.

Figure 2
Productivity Level of Women Songket Weaver



The diagram (Figure 2) demonstrates the productivity level of women songket weaver in Sukarara Village, Jonggat Sub-district, Central Lombok Regency. The level of productivity can be seen by knowing the results or output of fabrics produced per month and the income earned. The average fabric produced per month is one to two fabrics with different motifs. If the motif is quite difficult, then the time required will also be longer. The income earned is also quite varied, which is influenced by several factors such as the type of woven motif. The average income for each cloth is ranging from IDR 200,000 to IDR 300,000.

Figure 3
Independence Level of Women Songket Weaver



Self-reliance is the desire in a person in order to optimize all the resources existing in themselves or collectively. The purpose of self-reliance

is to improve the quality of life of the person and the environment (Zarkasyi 2021, 2). Figure 3 shows that the data on the independence level of women songket weavers in Sukarara Village, Jonggat Sub-district, Central Lombok Regency, are related to economic independence in terms of economic decision making. The figure also points out that most decision making is dominated by joint decision making between husband and wife, 64.1% and 30.4%, which is dominated by the wife. This indicates that economic decision making performed by the wives is quite significant, which makes women in Sukarara Village play a significant role in helping the economy of the family.

Table 4
Hypothesis Testing Results

		The Influence of X1 on Y	The Influence of X1 on Y (with a control variable)	The Influence of X1 using X2 as the moderating variable (with a control variable)
(1)	X1	0,015* (0,566)	0,262 (0,676)	0,017* (0,574)
	X2	-	0,993 (1581,7)	0,995 (2482,9)
	X3	-	-	0,998 (7765,04)
(2)	X1	0,311 (0,771)	0,878 (0,922)	0,338 (0,776)
	X2	-	0,000 (0,856)	0,000 (1,128)
	X3	-	-	0,998 (6523,9)
	N	90	90	90
	LR chi2(8)	42,27	47,09	46,99
	Prob > chi2	0.0000	0,0000	0,0000
	Pseudo R2	0.2744	0,3058	0,3051

The number of obs (number of samples) is 90 respondents. The sample in this study were women songket weavers in Sukarara Village.

Prob > chi2 means that the probability of obtaining a chi-square assuming the null hypothesis is true (there is no relationship between the

independent and dependent variable). The p-value is generally compared with a critical value, perhaps 0.05 or 0.01, to determine whether the overall model is statistically significant. Based on the table of data processing results, it is obtained that $\text{Prob} > \chi^2$ is $0.0000 < 0.05$ or 0.01 . This indicates that the model is statistically significant. Hypothesis testing in research is very important. This can determine whether the research conducted is scientific or not. The hypothesis testing in this study is Multinomial Logistic Regression.

Based on Table 4, there are 3 equations tested to see the significance level of each variable. The first equation focuses on the significance level of variable X, which is productivity, on independence without any moderating variables. The results obtained indicate that productivity has a significant effect on independence with a significance level of $0.015 < \alpha 0.05$. This implies that the higher the productivity level of women songket weavers in Sukarara Village, the higher the probability of economic independence is, as seen from economic decision making that women songket weavers do. Vice versa, if productivity decreases, the probability of independence will also be affected. However, if decision making is done jointly by the husband and wife, it does not indicate any significance between productivity and independence where the Sig value is $0.311 > \alpha 0.05$.

In the second equation, control variables are included so that the interpretation does not become biased and the resulting error rate is not great in numbers. Research that does not use control variables can be misleading even though it is in accordance with statistical rules. Therefore, the second equation shows that independent decision making taken by only a wife cannot be a control variable for productivity level. This is indicated by a significance value of $0.993 > \alpha 0.05$. However, if the control variable is a joint decision made between husband and wife, it can be a control variable for the level of productivity. This is indicated by a significance value of $0.000 < \alpha 0.05$.

In the third equation, the testing is executed using moderating variables, namely religiosity between productivity and economic independence. From the results of data processing, it was found that the level of religiosity did not moderate the relationship between the level of productivity and economic independence, both in personal decision making and joint decisions. This can be seen from the significance value of $0.998 > \alpha 0.05$, which means that there is a moderation homologizer or potential moderation. Moderation Homologizer indicates that the variable

does not interact with the independent variable and has no significant relationship with the dependent variable. Religiosity in this study is homogeneous and has no effect on the level of productivity and economic independence. This is caused by the fact that most of the women songket weavers have almost the same level of religiosity so that productive or unproductive women songket weavers in Sukarara Village cannot be moderated by their level of religiosity. It also applies to their level of economic independence. Meanwhile, the level of productivity affects the probability of independent women in making economic decisions in the household.

Conclusion

Based on the results of the analysis conducted using a sample of 90 people, the following conclusions can be drawn from the results of data processing. It was found that the level of religiosity did not moderate the relationship between the level of productivity and independence in both personal decision making and joint decisions. This can be seen from the significance value of $0.998 > \alpha 0.05$, which means that there is a moderating homologizer or potential moderation. This variable does not interact with the independent variable and does not have a significant relationship with the dependent variable. Religiosity in this study is homogeneous and has no effect on the level of productivity and economic independence. This is caused by the fact that most of women songket weavers have almost the same level of religiosity, so the productivity of the women songket weavers in Sukarara Village, as well as their economic independence, cannot be moderated by their level of religiosity. In addition, it was found that the women songket weavers' productivity affects the probability of independent women in making decisions in the household.

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