



Research article

The work ethics of muslim woman *Songket* weavers in increasing family income: *Sukarare* tourism village, IndonesiaBaiq El Badriati^{a,*}, Muhammad Saleh^b, Faiza Husnayeni Nahar^c, Triana Lidona Aprilia^d, Muhammad Azizurrohman^e^a Islamic Economics and Business Department, Mataram State Islamic University, Indonesia^b Da'wah and Communication Studies, Mataram State Islamic University, Indonesia^c Economics Department, Universitas Muhammadiyah Yogyakarta, Indonesia^d Economics Department, Al-Azhar Islamic University of Mataram, Indonesia^e Tourism Department, Sekolah Tinggi Pariwisata Mataram, Indonesia

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ABSTRACT

This study looks into the contribution of Muslim *songket* weavers' strong work ethics on raising family income in Sukarara Village, Indonesia. This study employs qualitative descriptive methods and ethnographic approaches to examine two factors that boost family income, namely work ethic and motivation in weaving. The weavers of Sukarara Village exhibit a great degree of discipline, accountability, devotion, thoroughness, tenacity, and patience in their job, according to this study. The main driving forces of weavers in Sukarara Village are self-actualization, culture, and religion. Sukarara Village's female weavers have been successful in raising their families' standard of life through the sale of fabric.

1. Introduction

It has been established throughout history that women play a significant role in supporting the family economy as subsistence economic players (Suharso et al., 2020). The existence of women in social and cultural life as a whole is reflected in the role of women as the foundation of the state, political leaders, and members of society (Adams et al., 1976; Orisadare, 2019). Women in Sukarara Tourism Village, for instance, who typically work as *songket* weavers, are also able to make financial contributions to meet their numerous requirements.

Women in Sukarara Village who work as *songket* weavers place a great priority on strong work ethics, such as setting goals, managing their time wisely, and maintaining a positive attitude at work, to avoid interfering with their roles as spouses and housewives. The main reason the women in Sukarara Village work is to earn extra money to supplement their husbands' salary and provide for their families.

The aforementioned is consistent with Islam, as the Prophet Muhammad SAW included his wife as a partner in conquering the many obstacles and problems they encountered in life. A woman or the wife can therefore be used as a good partner to exchange ideas, opinions, discuss, and so on rather than having to be viewed as a creature incapable of

working. Women's roles in a variety of industries have always seemed to be part of public affairs. There are numerous women's names mentioned in the early history of Islam who took part in exciting public activities.

In Islam, men and women have equal rights. Everyone has a right to both respectable employment and adequate pay. Islam does not ban women from working, choosing a job, or engaging in that profession. With the caveat that they do not shirk their duties as moms to their offspring and wives to their spouses (Susiana, 2017).

Islam instills in its adherent's respect for the virtues of honest labor. Because humans are homo Faber, Islam also offers a very large room for a variety of useful work activities (working creatures) (Mustaqim et al., 2020). Humans will be able to communicate their existence in other people's lives by working. Humans will also be able to meet all of their survival demands through employment activities. Therefore, for humans to actualize their lives and find success and happiness, they must try and endeavor (Kaukab et al., 2020).

Working well and producing high-quality results always requires a feeling of accountability as well as integrity, skill, and drive. Therefore, to be motivated or encouraged to work toward his goals, a person needs to have solid beliefs and foundations. Humans are the best creatures, so a

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person needs to survive more in the current condition to grow his economic life.

"You are the best nation produced [as an example] for mankind. You enjoy what is right and forbid what is wrong and believe in Allah. If only the people of the scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient" Quran, Al-Imran, Verse 110)

The application of ethics in the workplace is known as work ethics. It is described as a system of values built on diligence and tenacity (Black et al., 2007). It is also a conviction in the virtues of labor and its capacity to develop character. Work ethic can be demonstrated by dependability, initiative, or a desire to learn new abilities. Labor ethic is described as "a collection of ideals centered on the necessity of hard work" by Cakir (2016) According to what is believed, this societal cultivation of values can help people develop their character by working hard following their line of work (Cakir, 2016).

The relationship between the Islamic work ethic and women, on the other hand, demonstrates that there is no distinction between the two as long as women can complete their tasks with the highest ethical standards. However, additional investigation reveals that there is a substantial relationship between women and one of the Protestant work ethic's characteristics, specifically the proscription of satisfaction, as Weber has indicated (Chanzanagh and Akbarnejad, 2011).

Women are constantly engaged and intimately involved in many facets of the global economy in developed nations. For instance, in America, women have a larger sense of responsibility than do males. Women are present as economic agents in Indonesia, although they exhibit diverse views and personalities. The inherited culture, language, religion, beliefs, and practices all reflect this.

Women are constantly engaged and intimately involved in many facets of the global economy in developed nations. For instance, in America, women have a larger sense of responsibility than do males. Women are present as economic agents in Indonesia, although they exhibit diverse views and personalities. The culture, language, religion, values, and customs that have been passed down from their ancestors represent this. Due to the extremely varied patterns of human life in the intended economic activities, including social and cultural activities, this cultural phenomenon then acquires its distinctiveness. economic campaigners, for instance, in Javanese Woman, *Minang* Woman (Tribe in West Sumatra), and *Sasak* Women (Tribe in Lombok Island) (Ismawati, 2013; Nasution, 2002; Wirata, 2017).

It's interesting that *Dewi Rengganis*, a female character, is described in the *Negarakertagama* (Literature relic of the Majapahit Kingdom) book as having a substantial contribution to the *Sasak* tribe's civilization. The purpose of the text is to improve and perfect the position of women by describing the presence and function of women in leading their lives. Additionally, the *Sasak* way of life consistently exemplifies simplicity, which might result in submission to God Almighty. The traditions and cultures of *Sasak* women are well-represented in oral history.

In actuality, *Sasak* women are strong and play a significant part in social life, particularly when it comes to carrying out traditions or cultural rituals. Women of the *Sasak* tribe are referred to as *in gawe*, *inen ragi*, and *inan bale*, for instance. A lady is said to as an "*inen gawe*" when she organizes all of the requirements for the celebration. A woman who can combine yeast or herbs and spices for cooking purposes at traditional *begawe* gatherings is known as an "*inen ragi*" (wedding parties). The woman who either owns the home or serves as the hostess is *inen Bale*. In social life, his status in the aforementioned role is well known.

People's cultural traditions have a significant impact on how social structures develop in their daily lives. As a result, the sociocultural environment's advancement or decrease in culture or tradition can influence how a community develops. One of the Central Lombok Regency villages where the culture or traditions of the forefathers are still strongly present is *Sukarare* Village. *Sukarare* Village is one of the 127 villages in

Central Lombok that still practices many *Sasak* cultural traditions by their norms. The local population still practices several traditions or cultures, the most notable of which being the practice of weaving with age-old tools manufactured by hand. The majority of the women of *Sukarare* Village, which has a current population of 1791, engage in weaving-related activities.

Sukarare women start weaving in order to preserve their tradition. The author is curious in observing how the Muslim weavers in *Sukarare* Village's work ethic affects the growth in their family's income. This study will also focus on the songket weavers in *Sukarara* Village's work motivation since a strong work ethic stresses the value of developing self-reliance skills and motivates people to succeed (Stackhouse and Furnham, 1991). Additionally, numerous research have revealed a connection between work ethic syndrome and intrinsic drive (Grabowski et al., 2021; Hayati and Caniago, 2012).

The majority of research solely consider the causal relationship between the two variables, which makes this study different from others in that respect (motivation and work ethic). In contrast, the study focused on the contribution of work ethics and motivation to raising family income, particularly for Muslim women weavers in *Sukarara* Lombok's Weaving Tourism Village.

1.1. Woman's role in the family

Industrialization divides space for living from space for economic output. In Indonesia, most women and children are left behind when men leave the house to go to the office or factory throughout the day. In contrast to the demands of the workplace, a man's house is a place of enjoyment, rest, and pleasure. The responsibility for maintaining the home and running the family's residence is placed on women. Because of the significant effort and energy involved, working from home is therefore considered a dishonor by many women (Barlés-Arizón et al., 2013; Lloyd and Gage-Brandon, 1993; Meseguer-Sánchez et al., 2020).

As the genuine and proper function of a woman, the mother's role as custodian of the home, family fun, and culture earned romanticized validity. For women who have never been married, widowed, separated from their spouses, or divorced, this romanticization of the homemaker's role has been particularly difficult. After World War II, the closing of daycare centers denoted a general acceptance that women belong in the home (Blackwelder, 1998; Whittaker and Blackwelder, 1999).

However, since this period, women have been joining the workforce in increasing numbers, signaling a society-wide willingness to renegotiate the unwritten parameters of marital contracts from the industrial era that limit wives to caring for the family and the home. Women are expressing their preferences for lifestyles through their behaviors, whether the shift is to a rural acreage with home production activities or from a suburban home to a career in a city (Blackwelder, 1998; Carson et al., 2001; Welter et al., 1982; Whittaker and Blackwelder, 1999).

2. Method

This study investigates the work ethics and the motivation of *Sasak* Muslim women in increasing family income (study on *Songket* weavers in *Sukarare* Village, Central Lombok). This project was conducted to analyze field facts related to the work ethic of Muslim *songket* weavers in increasing family income. This study employs a qualitative ethnographic methodology; typically, ethnographic researchers concentrate their research on a single community (Pugh, 2019; Windiani et al., 2017). To understand the importance and significance of local knowledge for the local *Songket* weavers in a holistic context or "a whole way of life," ethnography is a social science study method. Different modes of seeing, hearing, speaking, thinking, and acting is required for ethnographic study. In addition to learning about society, the ethnographic study also absorbs knowledge from that community. The authors of this study spent several weeks at the study location to observe. With this, the author can

interact with the community without making them feel involved in the research. This is done to ensure high levels of data veracity.

Data for this study came from observations, interviews, and written records (Miles and Huberman, 2014). To gather comprehensive and in-depth information regarding the attitudes, knowledge, and perspectives of respondents on the issue, in-depth interviews were conducted using interview guidelines as can be seen in the appendix (questionnaire) The interview process was carried out in *Sasak* (Lombok local language) and Bahasa to facilitate the interview process then the authors translated it into English. A saturation technique is employed to collect data, meaning the researcher will stop looking for fresh information if the data obtained turn up nothing (Miles and Huberman, 2014). This study will go through numerous stages of data analysis, including data reduction, data presentation, conclusion formulation, and data triangulation. Interviews with the village chief of Sukarara and passing visitors will be used to triangulate the data or check its veracity.

The primary instruments in qualitative research are the researchers, who use interview procedures to acquire data and evaluate it. The essence of the work ethic and motivation of Muslim women weavers in Sukarara Village can be understood by conducting in-depth interviews. Additionally, the author gathers data through socializing with the weavers and making ethnographic observations of their daily activities so that they can make judgments on the weavers' motivation and work ethics.

Network analysis is carried out with the aid of the atlas.ti program to make it simpler for authors and readers. Network analysis is used to give the data codes and linkages. Additionally, network analysis will make it simpler for readers to comprehend the study's findings.

Before the interview process, the informants will be requested for their permission to participate in the research to ensure research ethics (George, 2016). Informants were informed that a voice recorder would be used to capture every aspect of the session. The researcher further underlines that the study will not display any of the informants' personal information. The informant is permitted to decline, to conduct an interview, continue an interview, or refuse to respond to a question. Each of the informants' interviews lasted for about 15–20 min.

The entire process in this research has been approved by the Institute for Research and Community Services, Universitas Islam Negeri Mataram.

3. Result and discussion

Women still play a bigger gender-based role than men in society. The standing of the women who run this company from generation to generation is strongly tied to her existence as a *songket* weaver. Due to the dearth of work for housewives and single women, women dominate the industry. Some women choose to work as *songket* weavers because it allows them to earn money on their own and supplement their families' income. Based on Table 1, it is clear that all of the *songket* weavers in *Sukarare* Village are female.

Table 1. Description of weaver in Sukarara.

Songket Weavers by Gender		
Gender	Frequency	Percentage
Male	0	0
Female	1.791	100%
Total	1.791	100%
Number of Female Songket by Age		
Worker Age	Frequency	Percentage
20–45 Years Old	1075 People	60%
46–55 Years Old	358 People	20%
Above 55 Years Old	358 People	20%
Total	1.791 People	100%

Source: Document from village Government, 2021

In theory, a person's physical ability to perform a job or work routine is directly correlated with their age as workers or weavers of *songket* woven fabrics. As a result, a person's peak productivity period tends to diminish as they age. The majority of Sukarara's workers or weavers of *songket* woven fabrics are between the ages of 20 and 45 or about 60% of the total workforce. The majority of women who work as employees or weavers for *songket* weaving are over the age of 46 and between the ages of 46 and 55.

The justification suggests that the *songket* weavers in *Sukarare* Village are in their prime of life. The fundamental premise is that, if age is utilized as a worker-increasing indication, the productive age factor is extremely likely to be able to enhance the productivity of *songket* weavers, resulting in a rise in their income in the economy.

The workers' mindset and level of education are closely associated in terms of education. However, because *songket* weavers are not constrained by time, this situation, and particularly their activity, does not significantly affect the kind of business they engage in, either directly or indirectly. The production management system they use, followed by the business experience they have accrued, will demonstrate their new level of education.

As can be seen in Table 2, around 125 *songket* weavers in *Sukarara*, or 7% of the population, have not completed primary school. The number of weavers who completed primary education was 770, or almost 43%. While this was happening, 537 people, or roughly 30%, graduated from junior high school, 269 people, or 15%, graduated from high school, and 90 people, or 5%, graduated from college. One of the reasons *Sukarara* Village relies on the sale of woven fabrics is the low level of community education there.

Based on Table 3 below, the status of the labor is influenced by who owns the weaving company being used, namely if the workers are family members or part of a union. *Songket* weaving in *Sukarara* typically employs people from families who are compensated under a work wage system. Around 537 weavers, or 30% of the workforce, are wage workers whereas 716 other weavers, or 40% of the workforce, work for family-owned firms.

3.1. Research aspects

Figure 1 depicts a number of the study's aspects so that the findings can be more easily understood.

3.2. Weaver's work ethics of muslim women weaver

3.2.1. Discipline

Their discipline in honoring working hours will, in general, represent their work ethic. Muslim *songket* weavers in *Sukarara* Village have a strong work ethic in how they effectively manage their time, choosing the right moments to work efficiently, reproduce, and fulfil societal obligations. As previously said, *Sukarara*'s weavers are known for their ability to manage their time effectively. This applies to both their weaving labor and all other household chores.

“From eight in the morning till seventeen at night, they work on weaving. They are only permitted to pause during prayer and lunch, following which they resume weaving”

Table 2. Education level of female *Songket* weavers in *Sukarara* village.

Education Level	Frequency	Percentage
No Education	125	7%
Elementary School	770	43%
Junior High School	537	30%
Senior High School	269	15%
University	90	5%
Total	1.791	100%

Source: Document from village government, 2021

Table 3. Number of female *Songket* weavers in *Sukarara* by worker status.

Job Status	Frequency	Percentage
Own Business	537	30%
Work with family	716	40%
Labour	537	30%
Total	1.791	100%

Source: Document from village government, 2021

The owner of the art gallery's assertion was corroborated by his staff, who stated:

"I woke up at 5:00 am because I had to start cooking for my family right away. Once everything was done, I reported to work following the timetable that I established" (Informant 23)

Based on the aforementioned fact, it can be said that Muslim *songket* weavers are quite disciplined in how they carry out their daily tasks. In actuality, those who operate as members of cooperatives or art shops do so under their SOPs. According to the guidelines provided by the business owner, the routine begins at eight in the morning and continues into the afternoon and even into the night. When it's time for lunch and prayer, they are free to take a nap.

3.2.2. Committed and responsible

Songket weavers are instructed to possess a strong sense of accountability. For instance, they are always expected to finish weaving (*nyesek*) tasks until the finished product, known as a *songket*, is produced. One of the customary leaders said that

"A fine of Rp. 50,000, which must be given to the customary leaders, will be imposed on adult women and young girls who marry before the weaving is complete" (Informant 24)

This shows that Muslim *songket* weavers must be committed and dedicated to their line of work for the labor to be completed and *songket*-related products to be produced.

3.2.3. Diligent, thorough, and patient

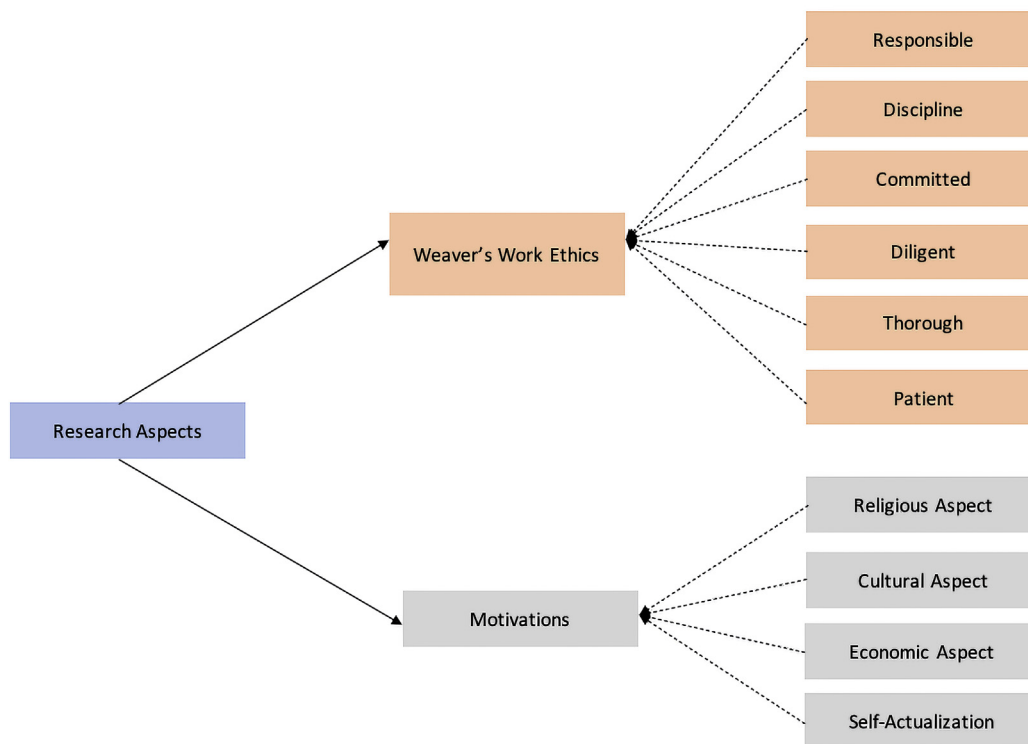
The work ethic also includes being persistent, patient, and thorough. A manifestation of the reality of workplace behavior is the perseverance of the *Sasak* Muslim women who weave *songkets* in *Sukarara*. Say that in the estimation of people who weave *songkets*.

"One way to improve our status as women is via weaving. We do not work as teachers, doctors, or government professionals, nor do we hold formal positions with reputable organizations like other women do. Not even slightly less work than the ladies who work, as I previously indicated, we are housewives who also have a lot to do. Our profession as songket weavers is highly advantageous to ourselves and our family, as well as a source of income. Thank God, we may earn enough money by working as weavers, and if we are honest and hardworking, God willing, there will be results" (Informant 1)

They believe that weaving requires skill from beginning to completion. According to the informant:

"Nganai, which is used to choose the kinds of yarn that will be used for weaving in a single day, is the first step in the weaving process (nyesek). The threads are next organized in a device called a fill suri, which takes a day, following which the threads are wound, or stretched lengthwise on a device called a gedogan, which takes a day, and finally the theme is chosen" (Informant 22)

It is clear from the informant's description of the flow of the weaving process that persistence, patience, and thoroughness are necessary. Starting with the first step of choosing the best thread, known as *nganai*, unwind the individual threads, and then arrange the chosen threads into



Note: ←----- is part of

Figure 1. Network Analysis. Source: data analyzed using Atlas.ti.

a tool known as *isi suri*. The neatly organized threads are then repositioned lengthwise on a device known as a *gedogan*. Then decide on the *songket's* style.

That is the process that each Muslim *songket* weaver must follow. They must therefore be patient, persistent, and thorough. According to the source, they cheerfully and successfully pursue their career.

"I am content with this weaving task because it can be completed at home, ensuring that family responsibilities are met and weaving activities continue as planned" (Informant 15)

The aforementioned claim demonstrates the strong work ethic of *Sasak* Muslim women, particularly the *songket* weavers in *Sukarara* Village. Due to the complexity of the traditional *songket* weaving process, persistence, patience, and thoroughness become essential qualities for completion. Muslim weavers merit the title of "wonder woman" due to their patience, persistence, and thoroughness.

It can be stated that the *Sukarara* Village women weavers' work ethic exemplifies the work ethic of a Muslim. This is in line with [Ghorbani et al. \(2017\)](#) assertion that a Muslim worker must respect Islamic ideals such as accountability, diligence, and honesty while not shirking worship.

3.3. Motivation

3.3.1. Religious aspect

The weavers of *Sukarara* Village acknowledge that God's commandments are the foundation of their labor. According to sources 2 and 22:

"I weave for a living and this work can be done at home so that I can still finish the housework. Work is a form of worship to Allah" (Informant 2)

"Weaving is a calling from the soul, so we work without any element of compulsion, but we work with the intention of God so that what we get can be blessed" (Informant 2)

A recurring theme that emerges from the *Songket* weavers' expressions is that they weave for Allah to obtain the blessings of life in this world and the hereafter. They operate without any form of external pressure.

The weavers' comprehension of the religion they practiced was not an intuitive insight; rather, it was the outcome of the religious education they received. According to the author's observations, the weavers appear to have a regular program that includes religious lectures every week. In Islam, acknowledged work is something that Allah SWT accepts. The definition of the word "acceptable by God" includes moral principles, ethical behavior, and legal employment (halal job) ([Aldulaimi, 2016](#); [Ghias, 2020](#); [Hoque et al., 2013](#)).

3.3.2. Cultural aspect

People in *Sukarara* now include *songket* weaving culture into their daily social and cultural activities. According to local folklore, a lady in *Sukarara* is obligated to offer her prospective spouse a piece of home-woven clothing when they get married (*sesek*). The local society therefore has the assumption that women who are unable to weave fabric (*songket* weaving) will have trouble finding a partner. There is a sort of customary law (*awik-awik dise*) prohibiting women from being married if they are unable to weave (*nyesek*).

Since culture is creation, taste, and initiative, it can be held by a society or a group of individuals and passed down from one generation to the next. Women weave *songkets* in *Sukarara* Village as a result of the custom or culture that their predecessors left behind. The Head of *Ketangga* Hamlet, *Sukarara* Village, claims that the activities of women in *Sukarara* as *songket* weavers are not only driven by economic considerations but also by cultural elements such as customs or ancestors' legacy (Informant 26).

In light of the foregoing justification, Muslim women are expected to be able to weave *songket* so that they can uphold and preserve their ancestors' tradition in addition to their economic interests. Additionally,

every *songket* that is woven in *Sukarara* Village, especially for the women, carries philosophical values, meanings, and symbols. Therefore, it is common to see traditional looms in *Sukarara* residents' homes.

The residents of *Sukarara* Village must maintain their culture in an unaltered and sustainable form because it is one of the traditional villages whose authenticity and heritage are maintained as historical artifacts. In addition, *Sukarara* Village is a popular tourist attraction with both domestic and international visitors, helping to ensure that the local community's culture is preserved and that socio-cultural and tourism-related activities can continue.

3.3.3. Economic aspect

In *Sukarara* Village, numerous activities appear to be driven mostly by economic considerations. Weaving activities are done to survive, according to informant 22's testimony. Informant 14 had a different viewpoint, claiming that one of the reasons people engaged in weaving activities was to make money from visitors.

Additionally, informant 15 stated that weaving was done to help support and pay for their children's education.

"Since my son was 2 years old, my spouse and I have been divorced. I went back to my parents' place and re-established myself. I began to pursue a career in weaving because that was the only ability I have, and I gradually overcame hardship. I started saving so I could buy land so my son could complete high school and go to college. I already own a home thanks to my job as a songket weaver" (Informant 14)

Financial factors, such as income, bonuses, and incentives, are acknowledged by Sharf (2002) to be crucial for everyone when making professional decisions. Our ability to start a family, buy a new home, or automobile, or go on trips may be influenced by our wages and bonus. We must have a clear understanding of what a decent level of living entails ([Armstrong, 1994](#)).

3.3.4. Self-actualization

Muslim *songket* weavers in *Sukarara* Village, Central Lombok, require respect in their community in addition to religious, cultural, and economic reasons. "*Mun yaq tao nensek yaq nine*" is a phrase used in *Sasak* that translates to "if you can't weave, you're not a woman." So weaving is viewed as a means of self-actualization. Muslim women in *Sukarara* Village take pleasure in their abilities to weave, according to informants 4 and 14. Additionally, *Sukarara* Village's weavers can learn to weave by observing others or on their own without the need for formal classes.

"This weaving has no upper age restriction; anyone can do it well, whether they are 10 or 80. They learn to weave by watching the person who is weaving while sitting next to them, gradually becoming self-taught" (Informant 4)

Self-actualization is one strategy for raising one's level of job happiness. Self-actualization is regarded as the ultimate motivational condition since it allows a person to fully realize their potential. According to Gopinath's research (2020), the work environment, financial benefits, and interactions with co-workers and superiors are all prevalent characteristics that affect employee job satisfaction. What is intriguing, though, is that [Gopinath \(2020\)](#) discovered a significant connection between self-actualization and job happiness. Employee work satisfaction and organizational commitment rise when leaders enable greater self-actualization ([Gopinath, 2020](#)).

4. Impact on family income

According to the majority of responders, weaving activities can boost household income by up to three times. This was conveyed by respondent 3 as a weaver in *Sukarara* Village.

"As a manual laborer, my husband's daily wage is unknown. There are times when it is more than 50,000 IDR and times when it is less. However, thanks to the local tourism industry, I am able to sell songket weaved fabrics for more than 150,000 IDR in profit" (Respondent 3)

Respondent 10 made the further claim that weaving would raise his family's standard of living and enable them to pay for their children's education and the purchase of land.

"The revenue from selling woven fabric significantly raises my family's standard of living. Up until now, I have been able to send my kids to school. In reality, I already have a store where I can sell things" (Responden 10)

The village chief backed up some of these claims, claiming that ever since Sukarara Village started hosting tourism-related events, the locals' quality of life has substantially improved. This can be observed in a number of areas, including people's income, education, and health.

"Since tourists began visiting Sukarara Village to shop and learn about weaving, it appears that the residents' level of living has grown. Additionally, the youngsters in this district are receiving higher-quality education. Now that our community's income has increased, they can access better health services." (26 responder)

The boost in economic activity brought on by tourists purchasing woven fabrics from local vendors cannot be isolated from the increase in revenue experienced by weavers. According to the findings of interviews with tourists, the high quality of the goods is the main draw for visitors to Sukarara Village.

"I frequently come here to purchase Songket fabric for resale. The neatness and variety of designs show how well-crafted the items manufactured by the weavers in Sukarara Village are" (Responden 27)

Additionally, it appears that the Sukarara Village's songket textiles are well renowned abroad. This is consistent with the declaration made by respondents 28 on their status as foreign visitors.

"Through a friend who came and purchased it, I heard about this village. I find the Sukarara Village weavers' meticulousness and attention to detail admirable in their creation of the songket designs" (Responden 28)

This description leads to the conclusion that Muslim weavers in Sukarara Village's strong work ethic play a significant role in raising the income of weaver families.

However, the effect of COVID-19 appears to be ruining the weavers' economy. This is because there are not any tourists visiting the hamlet, which has resulted in a sharp decline in the demand for songket-woven clothing and a complete lack of clients. Respondent 5 made this point when she claimed that the covid-19 virus ruined her work.

5. Conclusion

This study attempts to examine how Muslim women weavers in Sukarara Village's work ethic affects raising family income. Information for this study was gathered using an ethnographic method. Following that, the information travels through a number of processes, including data reduction, data visualization, triangulation, and conclusion drafting.

Several things can be inferred from the research's findings. First, the Muslim women weavers in Sukarara Village have a disciplined, responsible, meticulous, and patient work ethic. Second, religious, cultural, economic, and self-actualization factors are what drive most women in Sukarara Village to work as weavers. Third, Muslim women weavers in Sukarara Village have been successful in raising the standard of living for the family by bringing in more money. However, covid-19 played a big part in their recent decline in income.

This can serve as a lesson for working women, especially weavers, to maintain their work ethic when it was discovered that the Muslim women weavers in Sukarara Village's work ethic actually affects family income.

Note:

Informant 1, Weaver, January, 2021
Informant 2, Weaver, January, 2021

Informant 3, Weaver, January, 2021
Informant 4, Weaver, January, 2021
Informant 5, Weaver, January 7, 2021
Informant 6, Weaver, January, 2021
Informant 7, Weaver, January, 2021
Informant 8, Weaver, January, 2021
Informant, 9, Weaver, January, 2021
Informant 10, Weaver, January, 2021
Informant 11, Weaver, January, 2021
Informant 12, Weaver, January, 2021
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Informant 14, Weaver, January, 2021
Informant 15, Weaver, January, 2021
Informant 16, Weaver, January, 2021
Informant 17, Weaver, January, 2021
Informant 18, Weaver, January, 2021
Informant 19, Weaver, September, 2020
Informant 20, Weaver, September, 220
Informant 21, Weaver, September 2020
Informant 21, Weaver, September 2020
Informant 22, Weaver, December 2020
Informant 23, Weaver, January 2021
Informant 24, Art Shop Owner, December 2020
Informant 25, Weaver, October 2020
Informant 26, Village Head, January 2020
Informant 27, Tourist, January 2021
Informant 28, Tourist, January 2021

Declarations

Author contribution statement

Baiq El Badriati: Conceived and designed the experiments; Performed the experiments; Analyzed and interpreted the data; Contributed reagents, materials, analysis tools or data; Wrote the paper.

Muhammad Saleh: Conceived and designed the experiments; Performed the experiments; Wrote the paper.

Faiza Husnayani Nahar: Conceived and designed the experiments; Performed the experiments; Analyzed and interpreted the data; Contributed reagents, materials, analysis tools or data; Wrote the paper.

Triana Lidona Aprilia: Conceived and designed the experiments; Performed the experiments; Wrote the paper.

Muhammad Azizurrohman: Conceived and designed the experiments; Analyzed and interpreted the data; Contributed reagents, materials, analysis tools or data; Wrote the paper.

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Data availability statement

Data included in article/supp. material/referenced in article.

Declaration of interests statement

The authors declare no conflict of interest.

Additional information

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