Jurnal Masharif al-Syariah: Jurnal Ekonomi dan Perbankan Syariah
ISSN: 2527 - 6344 (Printed), ISSN: 2580 - 5800 (Online)
Accredited No. 204/E/KPT/2022
DOI: https://doi.org/10.30651/jms.v11i4.31893
Volume 11, No. 1, 2026 (32 - 43)
Received 17 Apr 2026, Accepted 11 May 2026, Published Online: 16 May 2026

ROLE OF HOUSEWIVES IN IMPROVING THE FAMILY ECONOMY THROUGH THE LEMANG TAPAI HOME INDUSTRY IN ULAK LEBAR VILLAGE

Piter Martin Colindri [1], Romi Adetio Setiawan [2], Anwar Junaidi [3]
Universitas Islam Negeri Fatmawati Sukarno Bengkulu
piter .martinsolindi @ mail.uinfasbengkulu.ac.id [1],
romiadetio@mail.uinfasbengkulu.ac.id [2], anwarjunaidi@mail.uinfasbengkulu.ac.id [3]

Abstract

This study aims to analyze the role of housewives in improving the family economy through the lemang tapai home industry in Pekan Masat, Ulak Lebar Village, and to examine this activity from an Islamic economic perspective. This study used qualitative methods with data collection techniques such as observation, interviews, and documentation. The results show that the involvement of housewives in the lemang tapai industry contributes to increasing family income, which is used to meet basic needs, children's education, and health. In addition, housewives are also able to divide their roles between economic activities and domestic responsibilities. From an Islamic economic perspective, the lemang tapai business activity is permissible as long as it does not violate sharia principles. This study concludes that the involvement of housewives in the lemang tapai home industry plays an important role in improving family welfare.

Keywords : housewives, family economy, lemang tapai industry, Islamic economics.

1. Introduction

In today's era, the changing role of women, who previously only took care of the household at home, has now shifted to a role of participating in work. In Islam, there are opinions of Islamic scholars regarding whether or not women (wives) are allowed to work, because in fact women (wives) are not obliged to earn a living outside the home, it is men (husbands) who are obliged to earn a living and be the backbone of the family's life. Allah says in QS. An Nisa' (4): 34, which reads:

God willing, God willing, God willing, God willing, God willing اَمْوَالِهِمْۗ or اللّٰهُ بَعْضَهُمْ

Meaning: *"Men are leaders of women, because Allah has made some of them (men) excel others (women), and because they (men) spend part of their wealth." (QS. An-Nisa' (4):34)*

However, in today's reality, increasingly high and pressing needs make it difficult for families to meet and fulfill their economic needs. Women's participation today is not only about equal rights, the reason is that they work to help meet the needs of life which are increasingly high and require costs. In general, the reason housewives work is to support the family economy. Increasingly uncertain economic conditions, limited job opportunities due to fierce competition, rising prices of basic necessities, and a tendency for family incomes to plateau will disrupt family economic stability. Within household life, the family economy plays a crucial role in determining the level of family well-being and resilience. Generally, meeting the family's economic needs is the primary responsibility of the head of the family. However, in current socioeconomic conditions, this role is often beyond the husband's capacity to shoulder alone, encouraging housewives to participate in helping increase the family income.

In order to increase family income, *Home* industries play a highly strategic role given their diverse potential. This potential includes their size and distribution, employment, use of local raw materials, presence in all economic sectors, and resilience to crises. Traditional foods are one type of business that can compete in today's era. Traditional foods can survive in today's business environment if producers are able to produce innovative and creative products tailored to consumer needs.

One of the main factors driving housewives to work is the family's economic needs, as the husband's income is often insufficient to cover increasingly complex living expenses, such as education and other household needs. Furthermore, non-economic factors such as the need for self-actualization, the desire to gain experience, and the drive for social recognition also contribute. Motivation Woman For involved in activity the economy also becomes factor important in improvement economy family. This is in line about entrepreneurship Woman that Woman own potential big in create opportunity business and improve income family. (Cresy Lorenza et al., 2024).

Seeing the current conditions where each family has more and more needs, and not all of these needs can be met by the husband's income, as well as the fairly high increase in the price of basic necessities and the cost of education, and household needs that must also be met, makes wives think about looking for work and ultimately causes many phenomena of wives who also work as breadwinners for their families. However, according to teachings Islam, goals from business No only solely For look for worldly benefits, but also business must accompanied by with objective the afterlife, namely with method trust, ethics and morals, which uphold tall faith and honesty. (Romi Adetio Setiawan, 2023).

Based on the results of initial observations conducted by researchers on research objects in Ulak Lebar Village, Pino District, South Bengkulu Regency, it was found that several housewives in Pekan Masat, Ulak Lebar Village, where housewives were actively involved in carrying out their business activities through the lemang tapai home industry to improve their family's economy.

Based on the problems outlined in the background description above, and the lack of research that examines the contribution of housewives in Ulak Lebar Village to the lemang tapai business from an Islamic economic perspective, the objectives of this study are:

1. What is the role of housewives in improving the family economy through the lemang tapai *home* industry in Pekan Masat, Ulak Lebar Village?
2. What is the Islamic economic view on the role of housewives in the lemang tapai *home industry?*

The objectives of this research are:

1. To analyze the role of housewives in improving the family economy through the lemang tapai *home* industry in Pekan Masat, Ulak Lebar Village.
2. To find out the Islamic economic view on the role of housewives in the lemang tapai *home industry.*

2. Literature Review

Housewife

In conventional families, the husband is responsible for earning a living while the wife takes care of the household. However, with the growing opportunities for married women to work, family patterns have changed, leading to the emergence of what is known as career dualism. According to the Great Dictionary of the Indonesian Language, "ibu" is a woman who has given birth to a child, a term for a married woman, and a term of respect for both married and single women.

According to Joan (Widiastuti, 2009), a housewife is defined as a married woman who is responsible for taking care of household needs. Meanwhile, according to Walker and Thompson (Mumtahinnah, 2011), a housewife is a married woman who does not work, spends most of her time taking care of the household and inevitably encounters the same atmosphere and routine tasks every day.

Based on the definition above, it can be concluded that a housewife is a married woman who is responsible for housework, caring for children, cooking, and cleaning the house, but does not work outside the home. A housewife plays a crucial role in the family, the smallest unit of society. Being a housewife is a profession that should not be taken lightly or easily. The mother's position in the family supports a system within society, among other things.

1. As an economic unit, a place to produce the formation of a new workforce and also as a consumer arena.
2. It is a place where family units are formed biologically, in terms of value systems, beliefs, religion and culture.
3. As a place where biosocial activities are formed, namely the relationship between mother and father.

Sajogyo stated that mothers strive to earn (work) because of their desire for economic independence, namely trying to support their own living expenses and the needs of others who are dependent on them with their own income. The need to supplement the family income, due to the husband's low income and high

demands, is another possibility. Another possibility is the increasing number of job opportunities that can absorb women's labor, including the growth of handicrafts and other industries carried out by women.

The Role of Working Mothers: Women were naturally created to be wives and homemakers. Men, on the other hand, were created to be husbands and breadwinners. However, over time, technological advancements, and the demands of the times, these roles have shifted, and more and more women are now choosing to work. This decision is influenced by several factors, including the demands of life and the desire to increase family income in addition to their husband's. Working as a mother adds to her role as a woman. This dual role must be carried out with good time management. A working mother must be more discerning in dividing her duties as a mother and as a worker, discipline herself in managing her time, and maintain harmony within the household. A working mother impacts all aspects of life, both personal and family, as well as the lives of the surrounding community. The benefits include helping to ease the burden borne by a husband who may be unable to meet his needs. A mother can perform these duties as an additional task in fulfilling her wife's obligation to provide affection and love to her husband and children, because by working she is providing additional income to her husband and helping to improve the family's well-being. Mothers have the same potential and existence as men, both social potential and economic potential.

Family Economy

Economics is a social science that studies human activities related to the production, distribution, exchange, and consumption of goods and services. The term "economics" comes from the Greek words *"oikos,* " meaning family, household, and " *nomous,*" meaning rules, regulations, or laws. It is broadly defined as household rules or household management.

According to Samuelson in his book entitled "Economics and educational financing" defines economics as an activity about how humans utilize scarce production resources in producing goods and services and distributing them for consumption needs in the present and in the future by a group of people and society.

Family economics is a system of managing economic resources by families to meet daily living needs. According to Suparlan (2006), family economics encompasses all household economic activities aimed at obtaining, managing, and using income to meet basic family needs such as food, clothing, shelter, education, and health.

In microeconomic theory, the family is viewed as both a consumption and production unit, particularly in the context of families with home businesses or home industries. Household economic activities can include earning a living, managing a budget, saving, and investing.

In carrying out economic activities consisting of production, distribution, and consumption, economic actors are certainly needed. Thus, economic actors are individuals, groups, or business entities that carry out or are directly involved in

economic activities. Households as economic actors play a crucial role in economic activities. In general, households act as consumers, namely using goods and services produced. Without households as consumers, it would be impossible for goods or services to be produced by producers and there would also be no distributors as institutions to distribute production results. Conversely, homes would have difficulty obtaining the goods or services they need without producers and consumers. The role of households as economic actors is as follows:

1. Working to find and increase his income.
2. Manage the household budget.
3. Be selective in choosing and purchasing the necessary goods or services.
4. Regulate the use of goods or services according to needs.
5. Appreciate domestically produced goods or services
6. Buy goods or services according to your purchasing power.

Home Industry

According to Soerjono Soekanto (1996), a home industry is a small-scale business unit operating in a specific industrial sector. "Home" means home or residence. Meanwhile, "industry" can be defined as a craft, a product business, or a company. Therefore, a home industry is a home-based business that produces goods or products. It is considered a small business because its economic activities are centered at home.

According to T. Tambunan (1999), home industry is an industrial activity carried out in people's homes where the workers are family members and the community around the production site, who are not bound by working hours or location. Small industry can also be interpreted as a productive business outside of agriculture, whether it is a primary or secondary livelihood.

According to Siti Susana (2012), home industry can be defined as a cottage industry, as it falls into the category of small-scale businesses managed by families. Home industry is a business activity that processes goods or small businesses located near the home. It is defined as a small business because this type of economic activity is centered at home.

The relationship between home industry and Islamic economics lies in the shared goal of achieving prosperity and social justice. In Islamic economics, prosperity is viewed not only from a material perspective, but also from a spiritual and moral perspective. Business activities conducted in accordance with sharia principles, such as product halalness, fairness in transactions, and social responsibility, reflect noble Islamic values. Home industry, run by the community, especially housewives, provides a means to empower families economically without having to leave the home, which aligns with the Islamic concept of maslahah (benefit). Furthermore, home industry also reflects the principle of i'tidal (balance), as it maintains women's roles within the household while simultaneously being economically productive. Therefore, home industry not only contributes to

family income but also serves as a socio-economic da'wah tool that reflects the implementation of Islamic teachings in daily life.

Islamic Economics

Islamic economics is the science and practice of economic activities based on Islamic principles, namely teachings that are in accordance with and do not conflict with the Qur'an and the Sunnah of the Prophet Muhammad (peace be upon him). The aim is to achieve human happiness and well-being, as well as balance in this world and the hereafter. The implementation of the Islamic economic system must prioritize economic principles aimed at the welfare of humanity. The principles of Islamic economics, which constitute the foundation of Islamic economics, are based on four principles: monotheism/unity, justice, endeavor, and responsibility.

In the principle of monotheism, a sharia marketer believes that these divine laws/unity are the ideal, most perfect, most appropriate laws for all forms of damage. a sharia marketer will always feel that Allah is always watching over him. so that he will be able to avoid all kinds of actions that cause other people to be deceived about the products he sells. With this concept, a marketer will be careful in his marketing behavior and try not to harm consumers. If a sharia marketer is only profit-oriented, then he can harm consumers by providing false guarantees. However, a sharia marketer has a maslahah orientation, so he does not only seek profit but is balanced with blessings in it.

The principle of justice means that in work and business activities, Islam requires fairness, including towards those who are disliked. All aspects of life must be balanced to create order and social security, so that human life in this world and the hereafter will foster harmony and balance. Therefore, balance, togetherness, and moderation are fundamental ethical principles that must be applied in all activities and business entities.

The principle of endeavor is a crucial element of Islamic business ethics, but this freedom must not harm the collective interest. Individual interests are freely open, and the absence of limits on individual opinions encourages people to actively work to the best of their ability. The human tendency to continually fulfill their unlimited personal needs is tempered by each individual's obligations to their community through zakat (alms), infaq (donation), and sadaqah (charity).

The principle of responsibility implies that unlimited freedom is impossible for humans because it doesn't require accountability and unity; humans need their actions. Logically, this principle is closely related to free will. However, humans must ultimately be accountable before God for all their decisions and actions.

From the four principles above, it can be seen that Islam strictly forbids Muslims from engaging in any unlawful business, including buying and selling. This indicates that Islam focuses not only on maximizing income but also on the obligation of Muslims to consider the business sector they engage in, whether it conflicts with Islamic principles. If a business is contrary to Islamic principles, the income generated will be derived from a sector that is unlawful and prohibited by Islam.

3. **Research Methods**

This research method uses a qualitative approach using the field research method. Research location determined purposively at the Week of Masat, Ulak Lebar Village with consideration height home industry activities lemang managed tapai Mother House stairs. Informant from study This chosen use purposive sampling technique with criteria ;

1) housewife stairs that have been Marry
2) Business location located diarrhea around Masat Week, Ulak Lebar Village
3) Owner at a time manager business lemang tapai for at least 1 year, and
4) Husband works with income No still.

Based on criteria said, the informant selected as much as six mothers House appropriate ladder criteria. Data collection was carried out using the Miles and Huberman model which includes data reduction, data presentation, and withdrawal conclusion and verification. The validity of the data is tested through triangulation sources and methods.

4. Results And Discussion

4.1 of Housewives in Lemang Tapai Home Industry

Based on results interview with six informant who runs business lemang tapai in Pekan Masat, Ulak Lebar Village, it is known that their main motivation for running this business is to help their husbands in meeting the family's economic needs. A number of the informant also stated that involvement they in business lemang tapai driven by desire For help increase income family. In line with motivation The involvement of housewives in the lemang tapai business shows that women have the ability to carry out dual roles, namely as household managers and economic actors. The informants in this study demonstrated a good time management strategy between domestic activities and business activities. Most informants completed household chores before starting lemang tapai production activities. In addition, the success of Mother House ladder in operate role double is also supported by the existence of distribution Work in family. Husband, children, and even neighbor participate contribute in production and marketing, so that create system efficient work. This shows that the economic activities they undertake do not replace domestic roles, but rather run alongside them. Condition This in line with the concept of *the triple role of women* put forward by *Caroline Maser (1993)* which explains that Woman own role productive and reproductive activities carried out in a way simultaneously through management strategies time and division effective work. With so, mother House ladder capable create balance between not quite enough answer domestic and activities economy without cause meaningful conflict.

Apart from contributing to increasing family income, the results study show that The lemang tapai business also provides social benefits to the informants' families. The income generated from the business is used to meet

daily needs, children's education costs, and other household needs. This indicates that the economic activities undertaken by housewives not only increase income but also contribute to improving the overall well-being of the family. Therefore, the business run by housewives can be seen as a form of social investment for the family's future, particularly in supporting the sustainability of children's education.

In a way overall, results study This show that role Mother House ladder in home industry lemang tapai is results from interaction between motivation diverse work, division strategies flexible time, as well as contribution significant economic to family. Third aspect the each other related and forming something a complex role, in which the mother House ladder No only as manager domestic, but also as actor economics that plays a role important in increase welfare family.

4.2 Impact of Business on Economy Family

Based on results research, home industry business lemang tapai run by mother House stairs, giving significant impact to economy family perpetrator business. Impact the No only limited to improvement income, but also includes aspect resilience economy family, improvement quality live, and change structure role economy in family. This is show that existence business lemang tapai No only as activity economy additional, but has become part in system economy family. In a way empirical, informants state that income earned from business lemang tapai capable For fulfil need base House stairs, such as need consumption daily expenses education children, and need others. Even There is a number of informant state that, the effort lemang tapai is source income main family, things This show level sufficient dependence tall to sustainability business said. Condition This indicates that home industry lemang tapai own real contribution in increase capacity economy House ladder.

In perspective economy family, improvement income the reflect existence optimization utilization source Power family, especially power Work Mother House This ladder in line with theory put forward by *Gary Becker* (1981) which states that House ladder is an economic unit that allocates source Power in a way rational For maximize welfare. In context study this, involvement Mother House ladder in activity business lemang tapai is rational strategy form For increase income and welfare family. Impact from business this is also seen in the aspect resilience economy family. With existence business lemang tapai as source income additional, family No only depend on one source income, but own alternative income that can be earned used For face condition economy that is not uncertain. Besides that business lemang Tapai also provides impact to improvement quality life family. Earned income No only used For fulfil need basic, but also allocated For need long term such as education child.

On the other hand, the existence of home industry lemang tapai also brings change in structure role economy in House stairs. Housewife the previous stairs play a role in the sector domestic now participate contribute in

sector productive. In terms of overall results study this, the impact business lemang tapai to economy family show that home industry lemang tapai own greater impact wide to economy family, good in aspect improvement income, resilience economy, as well as change structure role in House stairs. With Thus, the effort This can viewed as one of the form empowerment economy family based House stairs, which are capable of increasing welfare in a way sustainable.

4.3 Social Values and Mutual Cooperation

Based on results research, found that sustainability of home industry lemang tapai No only supported by aspects economy only, but also greatly influenced by the value social and mutual cooperation that is built between perpetrator business, family and society around. Social values the become foundation important in support smooth production process at a time strengthen connection social between individuals involved in activity uasha.

Based on results interview with informant, there is a number of informant state that in operate business lemang tapai, involvement member family like husband, children, and participation neighbor is, something that is not inseparable. Activities production that requires enough energy and time large, such as cooking and baking processes lemang, no can done in a way individual, so that need Work same. Condition This show that business lemang tapai No only nature economy, but also based on system Work collective social.

The value of mutual cooperation is applied in business This reflected from existence distribution work that is not stiff, where every individual contribute in accordance with respective abilities and roles. In in practice, ma'am House ladder play a role in the production process, while member other families help in marketing or distribution. Even There is informant who stated that neighbor around participate help in the production process, things This show existence involvement community in activity House ladder. In addition, the value of mutual cooperation also plays a role in increase efficiency and productivity business. With existence Work The same between individual, production process can done with more fast and effective, so that capable For fulfil high market demand. Social value is built in business lemang tapai also contributes in strengthen connection family.

Activity production carried out in a way together create interaction intense social, so that tighten connection between family. Besides that involvement neighbor in activity business lemang Tapai also strengthens connection social in society, so in the end create harmonious environment. This is in line with findings in studies that show that mutual cooperation practices in business micro based House ladder capable increase connection social as well as strengthen network social in public. With Thus, the effort lemang tapai No only functioning as activity economy, but also as means For build and strengthen connection social. In a way overall, results study This show that mark social and mutual

cooperation have a very important role in sustainability of the lemang home industry tapai run by mother House ladder.

4.4 Islamic Economic Review of the Role of Housewives

Based on results research, involvement Mother House ladder in activity economy such as home industry lemang tapai show strong fit with principles Islamic economics. Activities carried out No only fulfillment - oriented material needs alone, but also based on spiritual and ethical values, such as monotheism, justice, endeavor and responsibility answer, and fulfil permitted conditions for Woman or Mother House ladder For Work in Islam. Based on results interview to informants, informants state that involvement they in business lemang tapai done with clear goals that is For help economy family, with still notice not quite enough answer main as Mother House ladder. Apart from that, the business carried out confirmed is in the halal corridor, fine from production process aspects and objective its use. Earned income used For fulfil need family and education children, which reflects existence desire for the common good or kindness together.

From the perspective principle of monotheism, activity business run by mother House ladder reflect awareness that all over activity the economy they do is part from devotion to Allah SWT. Based on results interviews, informants look at business lemang tapai as form endeavor For get halal sustenance and blessings, which is then used For fulfil need family. This show that activity economy No only interpreted as activity worldly, but also as part of worship. The principle of monotheism in Islamic economics emphasizes that all over activity humans, including work, must based on with intention because of Allah and done in accordance with rule sharia.

Principle justice (al- adl), role Mother House ladder in operate business lemang tapai reflect balance in distribution role in domestic sector, but also contribute in sector economy without ignore not quite enough answer mainly. In addition, in practice his business No found existence exploitation or injustice, good in distribution Work and in the production process. This is show that activities carried out reflect mark justice, namely put something in its proper position as well as give rights and obligations in a way proportional.

Principle effort, involvement Mother House ladder in business lemang tapai is form business active For increase welfare family. The informants realize that fulfillment need life No only depend on one source income, so that they take the initiative For operate business as form endeavor. In Islam, endeavor is part important in life human, where every individual sued For try in a way maximum in get halal sustenance.

Principle not quite enough answer (trustworthy), mother House ladder look at the efforts they make run as form not quite enough answer in increase welfare family. Income from business obtained they use For need House stairs and education child, which shows existence awareness will roles and obligations in family. In addition, responsibility answer is also visible in effort

operate business with honest. In Islamic economics, trust is principle important to emphasize that every activity economy must done with full not quite enough responsible and honest. Based on fourth principle above, roles and activities business being run Mother House ladder in home industry lemang tapai show that No contradictory with Islamic teachings, and can also categorized as form implementation values Islamic economics in life daily.

In perspective Islamic economics, activities Work for women, including Mother House stairs, basically allowed during fulfil a number of conditions, such as No violate sharia, get permission husband, and No ignore not quite enough answer main in House ladder.

5. Conclusion and Suggestions

Based on the results of research conducted at Pekan Masat, Ulak Lebar Village, it can be concluded that housewives have a significant role in improving the family economy. households through the lemang tapai home industry in Pekan Masat, Ulak Lebar Village. The role of housewives, which generally focuses on household activities, caring for children, and meeting daily family needs, can in practice also expand into the productive realm through economic activities carried out from home. The involvement of housewives in the lemang tapai business demonstrates a change in role influenced by the family's social and economic conditions, especially when the husband's income is not yet sufficient to fully meet household needs. In addition to providing additional income for the family, the lemang tapai business also demonstrates the ability of housewives to carry out dual roles, namely as household managers and business actors. The informants in this study were able to effectively manage their time between domestic activities and lemang tapai production activities, so that both roles could be carried out in balance. The income earned from this business was used to meet various family needs, such as daily necessities, children's education costs, and other household needs. Thus, the existence of the lemang tapai home industry not only plays a role in increasing family income but also contributes to strengthening economic resilience and improving overall family welfare.

From an Islamic economic perspective, the involvement of housewives in economic activities is permissible as long as they adhere to sharia principles, such as obtaining permission from their husbands, maintaining primary responsibilities within the family, and operating with the intention of seeking lawful sustenance. The research findings indicate that housewives operate lemang tapai businesses with a strong religious conscience, with the intention of helping their families and seeking lawful and blessed sustenance. Furthermore, these businesses demonstrate social values such as cooperation and mutual assistance, involving both family members and the surrounding community. Therefore, the lemang tapai home industry can be viewed not only as an economic activity but also as a form of women's economic empowerment that remains aligned with social values and Islamic economic principles in community life.

Bibliography

Dadang Suhardan, Economics and Financing of Education, (Bandung: PT.Remaja Rosdakarya, 2012), P.3

Handayani M. and Ni Wayan Putu Artini, 'Contribution of Income of Housewives Making Processed Foods to Family Income', *Journal of Population and Human Resource Development,* 5.1 (2009).

Huzaema, Tahido Yanggo, *Contemporary Women's Jurisprudence,* (Bogor: Ghalia Indonesia, 2010) p. 38.

Lorenza, C., Setiawan, RA, Sumarni, Y., & Shah, N., *Work motivation of women entrepreneurs in Islamic economic perspective*. Journal of Islamic Economic Perspectives (JIEP) (2023).

Marietta Marlina Telaumbanua and Mutiara Nugraheni, 'The Role of Housewives in Improving Family Welfare', *Sosio Informa,* 4.2 (2018), p. 36.

Romi Adetio Setiawan, The Future of Islamic Banking and Finance in Indonesia. Performance, Risk and regulation, Islamic Business and Finance Series (2023).

Sajogyo P, *The Role of Women in Economic Development,* (Jakarta: Rajawali, 1985), p.33

Siti Susana, 'The Role of Home Industry in Improving Community Welfare According to an Islamic Economic Perspective (Case Study of Mengkirau Village, Merbau District)', *Doctoral Dissertation,* Sultan Syarif Kasim State Islamic University, Riau, 2012, p. 2.

Soerjono Soekanto, Sociology: An Introduction, (Jakarta: CV Rajawali, 1996), p. 38.

Sofyan Harahap, Business Ethics from an Islamic Perspective, p. 78

Suparlan, P. Introduction to Family Sociology. Yogyakarta: Pustaka Pelajar. (2006)

Tohari Syarifudi, Soleh Kartasaputra, and Oji Mahroji, *Economic Handbook,* (Bandung: CV.Armico, 1994), p. 49

Tambunan, Development of Small Scale Industry in Indonesia (Jakarta: Mutiara Sumber Wijaya, 1999), p. 76.

Tari Diana Putri and Romi Adetio Setiawan, *Islamic Economic Views in Determining the Price of Agricultural Commodities Author: Tari Diana Putri Romi Adetio Setiawan,* 2023.

Widiyanto, D. “Family Economic Empowerment through Home Industry.” Journal of Economics and Entrepreneurship, (2018) Vol. 16(1)